Mr. RICHARD BAXTER's

LAST

# LEGACY

IN

## SELECT ADMONITIONS

AND

## DIRECTIONS

TO ALL

# Sober Dissenters.

*To whom—Being dead, he yet speaketh.*

LONDON:

Printed and are to be Sold by *E. Whitlock*, near *Stationer's-Hall*. 1697.

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# THE PREFACE TO DISSENTERS.

*THE Inſtructions here recommended as Mr.* Baxter's *Legacy, were collected out of his own genuine Writings, and peruſed by him in his Life-time, and being much for his Reputation with all ſober Perſons; he ſeemed well pleaſed with them notwithſtanding much obloquy and reproach from divers Diſſenters; for in the Preface to his* Chriſtian Directory, *he ſays, It was objected, that his Writings differing from the common Judgment, had already cauſed offence to the Godly; to which he anſwers, If God bleſs me with opportunity and help, I will offend ſuch Men much more, by endeavouring farther than ever I have done, the quenching of that Fire which they are ſtill blowing up, and detecting the Folly and Miſchief of thoſe Logomachies by which they militate againſt Love and Concord, and inflame and tear the Church of God. And in his Second Admonition to* Bagſhaw, *he ſtiles himſelf a Long-maligned and reſiſted endeavourer of the Churches Unity and Peace; and in* p. 11. *of that Book, he thus declares his Chriſtian temper*

[illegible] p. 52.
[illegible] Church Corruptions, and was too loth
[illegible] Communion for fear of being incapable to do
[illegible] with two few Religious Persons that were
[illegible] Church Preferments, purposely that it might be
known; he answered, p. 76. If a Man by many years forbearing all publick Prayers, and Sacraments, should pretend that he did think that he is against them as sinful, this would be some scandal, but he denies that only and pleading for it which he is supposed to be against? Although Sufferers being bound to teach the People by Example as well as Doctrine. The Doctrine must be maintained against Mr. Baxter's words, [illegible] with such Christian Churches as have sound or tolerable Pastors, yet withstanding the Parochial order of the Ministers Conformity and use of the Common Prayer-Book: And concludes, p. 89. This we ought to do so when some special Reasons as from Authority, Scandal, &c. do require it.

In the 3d. Part of his Life, p. 169.

He saith, I wrote a Book at the end of my Cain and Abel on purpose to shew the lawfulness of communicating with the Church of England; but before it was printed, Dr. Owen (having heard of it) sent me 12 Arguments against joyning with the Church of England, which I answered, whereupon a swarm of Revilers poured out their keenest Censures upon me;

Upon

# The Preface to Diſſenters.

*Upon writing my* Cure of Church Diviſions, *Mr.* Bagſhaw, *p.* 152. *Publiſhed other Invectives againſt me, as that one worthy of credit told him, that the Learned and Judicious Mr.* Herle, *having read that Book, ſaid, That it had been better for the Church of God, if Mr.* Baxter's *Friends had never ſent him to School, and that Mr.* Cawdry *had a like opinion of that Book, and that another Perſon as knowing in the Myſtery of Godlineſs, as either of them, told a Friend of his, that notwithſtanding the noiſe about Mr.* Baxter, *he would end in Fleſh and Blood. But Mr.* Baxter *was well fortified againſt theſe obloquies, having been ſurfeited, as he ſays, with humane Applauſe.*

*But notwithſtanding all theſe Clamours and vexatious Troubles, Mr.* Baxter *kept a conſtant courſe, pleading for Concord and Unity almoſt in every Book which he ſet forth, and that with ſuch cogent Arguments, as the like are ſcarce to be found on any other Subject which he hath written upon, as from the following Admonitions collected out of a few of his many Treatiſes will appear to the Judicious Reader; and many more may be obſerved in thoſe that are converſant in his Writings, wherein although ſome things accidentally written, may ſeem to be contradictory, yet as he told Mr.* L'Eſtrange *he was well able to reconcile them. And by his diſtinctions he hath reconciled many ſeeming Contradictions, by help whereof, as Mr.* Silveſter *obſerved in the Preface to his Life, as he could ſpeak what he would, ſo he could prove what he ſpake. I am well perſwaded, that by the following Collections, any impartial Separatiſt may find ſufficient Arguments to reſolve all his Scruples and Objections againſt Conformity to the Eſtabliſhed Worſhip, for which end they are now Publiſhed by the Collector. But I foreſee it will be neceſſary to obviate two Objections that will be made againſt theſe Admonitions: Firſt, That Mr.* Baxter *hath written plain Contradictions to them, and the Separating*

*ting Brethren will adhere to his Firſt Sentiments which lead them to their Non-conformity; to which I Anſwer, That Mr.* Baxter *gave them this Precaution in one of his firſt and beſt Treatiſes, charging them ſtrictly, that if God ſhould give him over to any Church-rendring courſe, that they would forſake him, and not follow him a ſtep. Secondly, That what they interpret as Contradictions, were in Truth no other then Confeſſions of his former miſ-apprehenſions and paſſionate heats of his intemperate Zeal; but theſe are the Reſults of his ſedate and rational Deliberation. The great Apoſtle St.* Paul, *was not aſhamed to record in Holy Writ, what enormities a miſgrounded Zeal had hurried him into, while he was in an eſtate of Ignorance and Unbelief,* 1 Tim. 1. 13. *and this doubtleſs was Mr.* Baxter's *practice for reflecting upon what he had ſaid, or done, to countenance the Separating way; he ſaw it had done more hurt than good, for which reaſon he recanted them. But theſe inſtructions of his are like the Cæleſtial Bodies, which carry light and benign influences with them; they are ſelf-evident, and ſpeak home to the Judgment and Conſciences of all unprejudiced Men, who cannot reſiſt the force of that Reaſon and Demonſtration, which inſpires every part of them with ſo much Life and Power, Beauty and Ornament, Conſiſtency and Symmetry, as will render them highly Acceptable, Amiable, and Beneficial to ſuch as ſhall embrace and practiſe them. As for ſuch Diſſenters as have conceived any hard thoughts of Mr.* Baxter, *or theſe his Admonitions, I intreat them to conſider, whether they can anſwer or confute them to the ſatisfaction of their own Conſciences, and if they cannot, then whether it be not rational and pious to walk by theſe directions which tend ſo much to the eſtabliſhment of the publick Peace of this divided Church and Nation, and to their own preſent and eternal welfare.*

2. *Objecti-*

2. *Objection.* It may be ſaid that theſe Admonitions are now become unſeaſonable, there being a Toleration granted to Men of all Perſwaſions to Worſhip God after their ſeveral modes.

*Anſw. To this I ſay, that Schiſm is a Sin antecedent to all Humane Conſtitutions, as being directly forbid in the Holy Goſpel, and conſequently will continue to be ſinful, tho' all the Kings and Rulers of the Earth ſhould indulge, and tolerate them; for the Laws of Men cannot make void the Law of God, nor alter the nature of things, and juſtifie or make that to be good which the only Lawgiver of Chriſtians hath condemned as unlawful; and as it is ſaid of* Poligamy *among the* Jews, *that the Law of* Moſes *connived at it, for the hardneſs of their hearts, ſo it is for the hardneſs and uncharitableneſs of Mens Spirits, that Rulers are conſtrained for a time to tolerate and bear with many things that are Offenſive and Prejudicial to the proſperity of their Government. For Toleration far differs from the approbation of a thing, and implieth the unlawfulneſs thereof, rather than the Juſtification of it. Beſides, the preſent Toleration is far from intending or making an eſtabliſhment of the Practiſes which are tolerated to the prejudice of the Church, which hath for many Ages, and now doth continue in actual poſſeſſion of all its Powers and Priviledges as in time paſt. So that as the preſent Schiſm and Separations is poſſitively condemned by the Laws of the Goſpel, ſo they have not any approbation from the Laws of Men, but what the corruptions of Men, and their ungovernable Tempers make tolerable on ſome preſſing occaſions, and unhappy juncture of Affairs.*

*I beſeech you therefore read the following Admonitions without Prejudice, and judge of them by the end for which they were firſt written by Mr.* Baxter, *and are now publiſhed by, &c.*

Mr. *RICHARD*

# Mr. *RICHARD BAXTER's* LAST LEGACY TO ALL Sober Diſſenters.

## *Of the Church.*

IN a Petition drawn by Mr. *B.* to be preſented to the King, He makes this a part of the Profeſſion of his Religion. *I do willingly profeſs my conſent to all the Holy Canonical Scriptures, as the Word of God; And to the Doctrine of the Church of* England *profeſſed in the* 39 *Articles of Religion, as in ſenſe agreeable to the Word of God. And I renounce all Errors or Hereſies contrary to any of theſe. And I do hold, that the Book of* Common-Prayer, *and of Biſhops, Prieſts and Deacons, containeth in it nothing ſo diſagreeable to the Word of God, as maketh it unlawful to live in the peaceable Communion of the Church that uſeth it.* Mr. *Baxters* Life Part 3. p. 161.

*Mr.* Baxter *in his Reaſons for the Chriſtian Religion,* p. 464.

*Sect.* 2. The Church of Chriſt being his Body is but one, and hath many parts, but ſhould have no Parties, but Unity and Concord without Diviſion.

§ 3. Therefore no Chriſtian muſt be of a Party or Sect as ſuch, that is, as dividing it ſelf from the reſt, cauſing Schiſm or Contention in the Body, or making a rent unneceſſarily in any particular Church which is a part.

§ 8. Nothing will warrant us to ſeparate from a Church as no Church, but the want of ſomething eſſential to a Church.

§ 11. It is eſſential to particular Political Churches, that they be conſtituted of true Biſhops or Paſtors and of Flocks of baptized or profeſſed Chriſtians, united for holy Communion in the Worſhipping of God, and the promoting of the Salvation of the ſeveral Members.

§ 12. It is eſſential to a true Biſhop or Paſtor of the Church to be in Office (that is in authority and obligation) appointed by Chriſt in Subordination to him in the three parts of his Offices, Prophetical, Prieſtly and Kingly. That is, to teach the People, to ſtand between them and God in Worſhip, and to guide or govern them by the Paternal exerciſe of the Keys of his Church.

§ 15. If a Church which in all other reſpects is pureſt and beſt, will impoſe any ſin upon all that will have any local Communion with it, tho' we muſt not ſeparate from that Church as no Church, yet muſt we not commit that ſin, but patiently ſuffer them to exclude us from their Communion.

§ 1. We do not ſay you are no true Miniſters nor Churches, nor that it is unlawful to communicate with you. *Apology*, p. 82. See alſo p. 87. 89.

§ 2. Where Pariſh Bounds are judged neceſſary, all Perſons living in the Pariſh may be conſtrained to hear Publick Teaching, and to Worſhip God either in that, or in ſome other approved or tolerated Church within their convenient reach, or Neighbourhood. *Way of Concord.* Part 3. p. 139.

§ 3. The People are no Judges who is fit to be, and ſhall be a Miniſter of Chriſt, the Supream Civil Magiſtrate is Judge whom he muſt countenance, maintain and tolerate—— The diſpoſal of the Tithes and Temples is in the Power of the Prince and Patron by his grant—Who but Phyſitians are fit to judge, who is meet to be a Licenſed Phyſitian. p. 127. *Of the 2d. Defence.*

§ 4. In caſe of meer different Modes, Circumſtances, and Order of Worſhip, ſee that you give Authority, and the Conſent

ſent of the Church where you are, their due: *Chriſtian Directo-ry*, Part. 3. p. 13.

§ 5. Conform your ſelves to all the Lawful Cuſtoms and Geſtures of the Church with which you joyn; You come not thither proudly to ſhew your ſelves wiſer than they in the Circumſtances of Worſhip, nor needleſly to differ from them, much leſs to harden Men into a Scorn of ſtrictneſs, by ſeeing you to place Religion in ſingularities in lawful and indifferent things, but you come to Exerciſe Peace, Love, and Concord, and with one Mind and Mouth to glorifie God; ſtand when the Church ſtandeth; ſit when the Church ſitteth, and kneel when the Church kneeleth, in caſes where God doth not forbid it. *Chriſtian Directory*, p. 71. Part 3.

§ 6. Temples Utenſels, Lands devoted and lawfully ſeparated by Man for holy uſes are holy, as juſtly related to God by that Separation. Every thing ſhould be reverenced according to the meaſure of its Holineſs, and this expreſſed by ſuch Signs and Geſtures as are fit to honour God, to whom they are related. And ſo to be uncovered in a Church, and uſe reverent Cariage and Geſtures there, doth tend to preſerve due reverence to God and to his Worſhip, 1 *Cor.* 16. 20. *Chriſtian Directory*, Part 3. p. 167.

§ 7. Plain intelligible Church Muſick which occaſioneth not Diviſions, but the Church agreeth in, for my part, I never doubted but to be lawful. For 1. God ſet it up long after *Moſes*'s Ceremonial Law by *David*, *Solomon*, *&c.* 2. It is not meerly an Inſtituted Ceremony, but a Natural help to the Minds alacrity; and it is a Duty, not a Sin to uſe the helps of Nature and lawful Art. As it is Lawful to uſe the help of Spectacles in reading the Bible, ſo is it of Muſick to exhilerate the Soul to God. 3. Jeſus Chriſt joyned with the *Jewes* that uſed it, and ſpake not againſt it. 4. No Scripture forbids it. 5. Nothing can be ſaid againſt it, but what may be ſaid againſt Tunes and melody of Voices; yea it is not a humane Invention, as the laſt *Pſalm* and many others ſhew, which call us to praiſe the Lord with Inſtruments of Muſick.

§ 8. Let not prejudice againſt Melody or Church-Muſick poſſeſs you with a ſplenatick diſguſt of that which ſhould be your moſt joyful work, if you know how much the Incorporate Soul muſt make uſe of the Body in harmony, and the

joyful praiſes of *Jehovah*. Do not then Quarrel with lawful helps, becauſe they are ſenſible and corporal, *Chriſtian Direct.* p. 72. Part. 3. p. 167. Harmony and Melody are ſo high a Pleaſure of the Senſe, that they are neareſt to rational delight, if not participating of them, and exceedingly fitted to elevate the Mind and Affections unto God. We the Miniſters who drew up the *Worceſter* Agreement, required our People to declare in theſe Words: *I A B do conſent to be a Member of the particular Church of Chriſt in* D. *whereof,* E F *is Teacher and Overſeer, and to ſubmit to his Teaching and Miniſterial guidance and over-ſight, according to God's Word.*

## *Of the Doctrine of the Church of* England.

*Preface to 5. Diſput. p. 6.*

As for the Doctrine of the Church of *England*, the Biſhops and their Followers from the firſt Reformation begun by King *Edward* the Sixth, were found in Doctrine, adhearing to the *Auguſtine* method expreſſed now in the Articles and Homilies; they differed not in any conſiderable point from thoſe whom they called *Puritans*, but it was in the form of Government, Liturgy and Ceremonies, that the difference lay.

The *Independents* as well as the *Presbyterians* offer to Subſcribe the XXXIX Articles as diſtinct from Prelacy and Ceremony. And when I was in the Country, I knew not of one Miniſter to ten that are now ſilenced, that was not in the main of the ſame Principles with my ſelf.

## Mr. Baxter's *Reaſons for Obedience in Lawful things*, Page 483. *of his Five Diſputations.*

*Defence of Principles of Love, p. 64.*

*Sect.* 1. Left Men that are apt to run from one extream into another, ſhould make an ill uſe of that which I have before written, I ſhall here annex ſome Reaſons to perſwade Men to juſt Obedience, and preſerve them from any ſinful Nonconformity to the commands of their Governours, and the evil effects that are like to follow thereupon.

§ 2. But Firſt I will lay together ſome Propoſitions for deciſion of the Controverſie; How far we are bound to obey Mens Precepts about Religion? Eſpecially in caſe we doubt of the lawfulneſs of obeying them? And ſo cannot obey them in Faith?

§ 3. Briefly:

§ 3. Briefly: 1. We muſt obey both Magiſtrates and Paſtors in all things lawful which belong to their Offices to command. 2. It belongs not to their Office to make God a new Worſhip; But to command the Mode and Circumſtances of Worſhip belongeth to their Office: for guiding them wherein God hath given them general Rules. 3. We muſt not take the lawful Commands of our Governours to be unlawful. 4. If we do through weakneſs or perverſneſs take Lawful things to be unlawful, that will not excuſe us in our diſobedience. Our error is our Sin, and one ſin will not excuſe another Sin. Even as on the other ſide, if we judge things unlawful to be lawful, that will not excuſe us for our diſobedience to God in obeying Men. 5. As I have before ſhewed, many things that are miſcommanded, muſt be obeyed. 6. As an erroneous judgment will not excuſe us from Obedience to our Governours, ſo much leſs will a *doubtfulneſs* excuſe us. 7. As ſuch a doubting, erring judgment cannot obey in (plenary) Faith, ſo much leſs can he diſobey in Faith. For it is a known Command of God, that *we obey them that have the Rule over us*: but they have no Word of God againſt the act of Obedience now in queſtion. It is their own erring judgment that intangleth them in a neceſſity of ſinning (till it be changed.) 7. In doubtful Caſes, it is our duty to uſe God's means for our Information: and one means is to conſult with our Teachers, and hear their words with teachableneſs and meekneſs. 8. If upon adviſing with them we remain in doubt about the lawfulneſs of ſome Circumſtance of order, if it be ſuch as may be diſpenſed with, they ſhould diſpence with us: if it may not be diſpenſed without a greater injury to the Church or Cauſe of God, than our diſpenſation will countervail, then is it our duty to obey our Teachers, notwithſtanding ſuch doubts: For it being their Office to Teach us, it muſt be our duty to believe them with a Humane Faith, in caſes where we have no Evidences to the contrary: And the Duty of Obeying them being certain, and the ſinfulneſs of the thing commanded being uncertain and unknown, and only ſuſpected, we muſt go on the ſurer ſide. 9. Yet muſt we in great and doubtful caſes, not take up with the ſuſpected judgment of a ſingle Paſtor, but apply our ſelves to the unanimous Paſtors of other Churches. 10. Chriſtians ſhould not be over-buſie in prying into the work

work of their Governours, nor too forward to ſuſpect their determinations: But when they know that it is their Rulers work to guide them by determining of due Circumſtances of Worſhip, they ſhould without cauſeleſs ſcruples readily obey, till they ſee juſt reaſon to ſtop them in their obedience; They muſt not go out of their own places to ſearch into the Actions of another Man's Office, to trouble themſelves without any cauſe. No reaſon can be given, why a lawful thing ſhould become unlawful? Becauſe a lawful Superior doth command it, elſe Superiors may take away all our Chriſtian Liberty, and make all things unlawful by commanding them; you would take it ill from a Child or Servant when you bid them learn a Form of Prayer or Catechiſm, if they ſhould ſay it was lawful for us till you commanded it, but becauſe you bid us it is unlawful.

§ 4. And now I intreat all humble Chriſtians readily to obey both Magiſtrates and Paſtors in all lawful things; and to conſider, to that end, of theſe Reaſons following. *Reaſ.* 1. If you will not obey in Lawful things, you deny Authority, or overthrow Government it ſelf, which is a great Ordinance of God, eſtabliſhed in the fifth Commandment with promiſe: And as that Commandment reſpecting Societies and common good, is greater than the following commands, as they reſpect the private good of our Neighbours, or are but particular means to that Publick good, whoſe Foundation is laid in the Fifth Commandment; ſo accordingly the ſin againſt this Fifth Commandment muſt be greater than that againſt the reſt.

§ 5. *Reaſ.* 2. In diſobeying the lawful commands of our Superiors, we diſobey Chriſt, who ruleth by them as his Officers. Even as the diſobeying a Juſtice of Peace or Judge is a diſobeying of the Soveraign Power; yea in ſome caſes when their Sentence is unjuſt. Some of the Ancient Doctors thought that the Fifth Commandment was the laſt of the Firſt Table of the Decalogue; and that the Honouring of Governors is part of our Honour to God, they being mentioned there as his Officers, with whom he himſelf is honoured or diſhonoured, obeyed or diſobeyed: For it is God's Authority that the Magiſtrate, Parent, and Paſtor is endued with, and empowred by to rule thoſe that are put under them.

§ 6. *Reaſ.* 3. What confuſion will be brought into the Church if Paſtors be not obeyed in things lawful? For inſtance: If the Paſtors

Paſtors appoint the Congregation to Aſſemble at one hour, and the People will ſcruple the time, and ſay, it is unlawful, and ſo will chooſe ſome of them one time, and ſome another, what diſorder will here be? and worſe, if the Paſtors appoint a Place of Worſhip, and any of the People ſcruple obeying them, and will come to another place, what confuſion will here be? People are many, and the Paſtors are few: And therefore there may be ſome Unity if the People be ruled by the Paſtors; but there can be none, if the Paſtors muſt be ruled by the People, for the People will not agree among themſelves: And therefore if we obey one part of them, we muſt diſobey and diſpleaſe the reſt. And their ignorance makes them unfit to rule.

§ 7. *Reaſ.* 4. Moreover, Diſobedience in matters of *Circumſtance*, will exclude and overthrow the *Subſtance* of the Worſhip it ſelf. God commandeth us to pray: If one part of the Church will not joyn with a ſtinted form of Prayer, and the other part will not joyn without it, but both Parties cannot be pleaſed, and ſo one part muſt caſt off Prayer it ſelf, or ſeparate from the reſt. God commandeth the Reading, and Preaching, and Hearing of the Scripture, and the Singing of Pſalms: But he hath left it to Man to make or chooſe the beſt Tranſlation of Scripture, or Verſion of the Pſalms. Now if the Paſtor appoint one Verſion and Tranſlation, and the Church joyn in the uſe of it, if any Members will ſcruple joyning in this Tranſlation or Verſion, they muſt needs forbear the whole duty of Hearing the Scripture, and Singing Pſalms in that Congregation. If they pretend a ſcruple againſt the appointed time or place of Worſhip, they will thereby caſt off the Worſhip it ſelf. For if they avoid our *Time* or *Place*, they cannot meet with us, nor Worſhip with us.

§ 8. *Reaſ.* 5. And when they are thus carried to ſeparate from the Congregation, upon ſuch grounds as theſe, they will be no where fixt, but may be ſtill ſubdividing, and ſeparating from one another, till they are reſolved into individuals, and have left no ſuch thing as a Church among them. For they can have no aſſurance or probability, that ſome of themſelves will not diſſent from the reſt in one Circumſtance or other, as they did from their Paſtors and the Church that they were of before.

§ 6. *Reaſ.* 9. By this means the Wicked that are Diſobedi-

ent

ent to their Teachers, and reject the Worſhip of God it ſelf, will be hardened in their Sin, and taught by Profeſſors to defend their Ungodlineſs: For the very ſame courſe that you take will ſerve their turns. They need not deny any Duty in the Subſtance, but deny the Circumſtance, and ſo put off the Subſtance of the Duty. If a Wicked Man will not hear the Word Preached, he may ſay [*I am not againſt Preaching; but I am unſatisfied of the lawfulneſs of your Time or Place, I am in judgment againſt coming to your Steeple-houſe, or againſt the Lord's Day.*] And ſo he ſhall never hear, though he ſay he is for Hearing. If a Wicked Man will not be perſonally inſtructed, or admoniſhed, or be accountable to the Church or Paſtors for any ſcandals of his life, nor ſubmit to any Diſcipline, he may ſay [*I am for Diſcipline, I know it is my duty to be inſtructed: but I am not ſatisfied that I am bound to come to you when you ſend for me, or to appear at ſuch a place as you appoint: the Word of God nameth no time or place, and you ſhall not deprive me of my Liberty.*] If a Wicked Man would not hear or read the Scripture, or ſing Pſalms, he may ſay, that he is for the Duty, but he is only againſt this and that Tranſlation and Verſion: And ſo while every Verſion is excepted againſt the Duty is as much evaded, as if it were denied it ſelf. By this device it is that the Rebellion of unruly People is defended: They run to the *Circumſtances* of the Duty, and ask [Where are they bound to come to a Miniſter? or to be examined by him, in order to a Baptiſm or Lord's Supper? or to ſpeak their conſent to be Church-members, or to ſubſcribe to a Profeſſion, or to read an Engliſh Bible, or to hear in a Steeple-houſe, with many ſuch like.] Thus alſo it is that they put off Family-prayer, and ask, [*Where are they bound to pray in their Family Morning and Evening?*] and ſo keep no conſtancy in Family-prayer at all, under pretence of denying only the Circumſtances.

§ 10. *Reaſ.* 7. By this Diſobedience in things lawful, the Members of the Church will be involved in contentions, and ſo ingaged in bitter Uncharitableneſs, and Cenſures, and Perſecutions, and Reproaches of one another: which ſcandalous courſes will nouriſh Vice, diſhonour God, rejoyce the Enemies, grieve the Godly that are Peaceable and Judicious, and wound the Conſciences of the contenders. We ſee the beginning of ſuch Fires are ſmall, but whither they tend, and what will be the end of them, we ſee not. § 11.

§ 11. *Reaſ.* 8. By theſe means alſo Magiſtrates will be provoked to take Men of tender Conſciences for factious, unruly, and unreaſonable Men, and to turn their Enemies, and uſe violence againſt them, to the great injury of the Church: when they ſee them ſo ſelf-conceited, and refuſing Obedience in lawful Circumſtances.

§ 12. *Reaſ.* 9. By this means alſo the Converſion and Eſtabliſhment of Souls will be much hindred, and People poſſeſſed with Prejudice againſt the Church and Ordinances, when they take us to be but humorous People, and ſee us in ſuch Contentions among our ſelves. To my knowledge, our late difference about ſome ſuch leſſer things, hath turned off, or hindered abundance of People from liking the holy Doctrine and Life which we profeſs.

§ 13. *Reaſ.* 10. It will ſeem to the wiſeſt, to ſavour of no ſmall meaſure of *Pride*, when People on the account of lawful Circumſtances, dare ſet themſelves againſt their Governours and Teachers, and quarrel with the Ordinances of God, and with the Churches: Humble Men would ſooner ſuſpect themſelves, and quarrel with their own Diſtempers, and ſubmit to thoſe that are wiſer than themſelves, and that are ſet over them for their Guidance by the Lord. There may more dangerous *Pride* be manifeſted in theſe matters, than in Apparel, and ſuch lower Trifles.

§ 14. *Reaſ.* 11. Conſider alſo what yielding in things lawful the Scripture recommendeth to us? How far yielded *Paul* when he Circumciſed *Timothy*? Acts 16 3. And when he [*took the men, and purified himſelf with them in the Temple, to ſignifie the accompliſhment of the days of Purification until that an Offering ſhould be offered for every one of them*] and this for almoſt ſeven days, *Acts* 21. 26, 27. with the foregoing Verſes.

§ 15. So 1 *Cor.* 9. 19, 20. [*For though I be free from all Men, yet have I made my ſelf Servant unto all, that I might gain the more: And unto the Jews I became as a Jew, that I might gain the Jews; to them that are under the Law, as under the Law, that I might gain them that are under the Law: To them that are without Law, as without Law (being not without Law to God, but under the Law to Chriſt) that I might gain them that are without Law. To the weak I became as weak, that I might gain the weak: I am made all things to all Men, that I might, by all means ſave*

 *ſome,*

*some, and this I do for the Gospels sake*, &c.] Study this Example.

§ 16. Read also *Rom.* 14. and 15. Chapters, how much Condescension the Apostle requireth even among Equals, about Meats and Days. And 1 *Cor.* 8. 13. the Apostle would tye up himself from eating any flesh while the World standeth, rather than make a weak Brother to offend. Many other Passages of Scripture require a Condescension in things of this indifferent nature, and shew that the Kingdom of God doth not consist in them.

§ 17. And *Matthew* 12. 1, 2, to 9. you find that Hunger justified the Disciples of Christ for plucking and rubbing the Ears of Corn on the Sabbath days. And Hunger justified *David*, and those that were with him, for entring into the House of God, and eating the Shew-bread, which was not lawful for him to eat, nor for them which were with him, but only for the Priests: And the Priests in the Temple were blameless for prophaning the Sabbath-day.] Now if things before accidentally evil, may by this much Necessity become lawful and a duty, then may the Commands of Magistrates or Pastors, and the Unity of the Church, and the avoiding of Contention, and Offence, and other Evils, be also sufficient to warrant us in obeying, even in convenient Circumstantials of the Worship of God, that otherwise could not be justified.

§ 18. *Reas.* 12. Lastly consider, how much God hath expressed himself in his Word to be pleased in the *Obedience* of Believers. Not only in their Obedience to Christ immediately, but also to him in his Officers, 1 *Sam.* 15. 22. [*Behold to obey is better than Sacrifice*, &c.] Col. 3. 20, 22. [*Children obey your Parents in all things*, (that is, all lawful things) *for this is well-pleasing to the Lord.*] [*Servants obey in all things your Masters according to the flesh*, &c.] And Obedience to Pastors is as much commanded, 1 *Thes.* 5. 12, 13. [*We beseech you Brethren, to know them which labour among you, and are over you in the Lord, and admonish you, and esteem them very highly*, &c.] Heb. 13. 17. [*Obey them that have the rule over you, and submit your selves, for they watch for your Souls, as they must give account*, &c.] So *Verse* 7. and 24. 1 *Tim.* 5. 17, &c.

§ 19. As the general Commission to a Parent, or Master, or Magistrate to govern their inferiour Relations, doth authorize them

them to many particular Acts belonging to their Office, that were never named in their Commiſſion: ſo your general Command to obey them, obligeth you to obey them in the ſaid particulars. And ſo it is alſo betwixt the Paſtors and the Flock, in Matters belonging to the Office of a Paſtor.

§ 20. If a Child ſhall ask a Parent, [*Where doth God's Word allow you to command me to learn this Catechiſm, or read this Divine's Writings, or repeat this Sermon, or write it?* &c.] doth not the queſtion deſerve to be anſwered with the Rod? The general Commiſſion for Parents to govern their Children is ſufficient. So if a School-maſter command his Scholars to come to ſuch a place to School, and to take their places in ſuch an order, and to learn ſuch Books, and do ſuch Exerciſes, *&c.* the general Commiſſion that he hath to Teach and Govern them, will allow him to do all this. (Though it will not allow him to ſet his Scholars to any Artifice or Manual Operation alien to his Profeſſion.) So if a Miniſter determine of the variable Circumſtances of Worſhip, as what Place and People ſhall come to, and at what time, to be Catechiſed, Examined, Inſtructed, *&c.* what Tranſlation or Verſion of *Pſalms* to uſe, what Utenſils to make uſe of about God's Service, or ſuch like, he is warranted for this by his *General* Commiſſion. And if he miſs it in the Manner, by chooſing inconvenient Circumſtances, or by unneceſſary Determination of Points that ſhould rather be left undetermined to Liberty, though this be his own Sin, it will not excuſe the People from Obedience; unleſs the Errour of his Directions be ſo great as would fruſtrate the Ordinance it ſelf, or do more harm than our Diſobedience would do; which in Circumſtantials is rarely found.

By long Experience I am aſſured, that Practical Religion will afford both to Church, State, and Conſcience more certain, and more ſolid Peace, than contending Diſputers, with all their pretences of Orthodoxneſs, and Zeal againſt Errours for the Truth, will ever bring, or did ever attain to. *Preface to Chriſtian Direct.* ad finem.

*Holy Common-wealth*, p. 352. God never inſtituted Churches to be kept up in Diſobedience to thoſe Chriſtian Magiſtrates which he Commands us to obey upon pain of Damnation. Diſobedience to our Rulers is in Miniſters double Treaſon and Wickedneſs.

*Page* 30. *of the* 1*ſt Plea.* Princes and Rulers may forbid all

that preach Rebellion and Sedition, and may puniſh them if they do it: and may hinder the Incorrigible, whoſe preaching may do more hurt than good, from exerciſing their Miniſtry, or preaching within their Dominions.

*Pag.* 32. They ſhould ſee that their Kingdoms be well provided of Publick Preachers and Catechiſts: And may by due means compel the Ignorant to hear and learn what Chriſtianity is.

And *Sect.* 37. They ought to be Preſervers of Peace and Charity among Churches, and to hinder Preachers from uncharitable and unrighteous Reviling each other, and their unpeaceable Controverſies and Contentions.

*Pag.* 35. *Sect.* 40. They may make their own Officers *circa Sacra*, to execute their Magiſtratical Power: And if they authorize any particular Biſhops or Paſtors to exerciſe any ſuch Power as belongs to the Prince to give, not contrary to Chriſt's Laws——we judge that the Subjects ought to obey for Conſcience ſake.

*Chriſtian Direct.* He that is ſilenced by a juſt Power, though unjuſtly, in a Country that needeth not his preaching, muſt forbear therefore.

Let none perſwade you (*i. e.*) the Magiſtrates, that you are ſuch Terreſtrial Animals that have nothing to do with the Heavenly Concernment of your Subjects; Bodily things (Rewards and Puniſhments) are the Means whereby you may promote it; you are *Cuſtodes utriuſque tabulæ*, and muſt bend the force of all your Government to the Saving of the Peoples Souls.

*The Miſchief of Separation.*

*Epiſtle Dedicatory to Saints Reſt.*

The Miſchief of Separation lies not in the bare Errour of Judgment, but in the Unchriſtian and Church-diſſolving Diviſion and Alienation, which thence followeth; contrary to that Humility and Love, which is the viſible Character of Chriſtians, and to that Oneneſs, which is ſtill in Scripture aſcribed to the viſible Church. Alas, that Pride and Ignorance ſhould have ſuch power among Believers, that Men cannot be of ſeveral Judgments in leſſer Points, but they muſt needs be of ſeveral Churches. God will make us value Peace and Union a little more, before we ſhall taſte of the perfect everlaſting

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ſing Peace and Union; yea, before we ſhall ſee the Bleſſing of Union in the Church. Wounding is a dividing, healing is a re-uniting; a Building is of many Stones or Pieces orderly conjoyned; a Church is an Aggregation of Individuals, an Aſſociation of Believers: What then is it to demoliſh, but to ſeparate and disjoyn? and what is it to diſſolve Churches, but to break their Aſſociation, to reduce them to the Individuals, to cut them into ſhreds?

As for the Differences in way of Government, between the moderate *Presbyterians*, *Independants*, *Epiſcopal*, and *Erastian*, I make no doubt, but if Mens Spirits ſtood not at a greater diſtance than their Principles, they would quickly be united. But of all the four ſorts, there are ſome that run ſo high in their Principles, that they run out of the hearing of Peace or Truth.—— For *Anabaptiſm* and *Antinomianiſm* God ſpake effectually againſt them, by thoſe wondrous Monſters in *New-England*; but Wonders are over-lookt, where the heart is hardned, and God intends to get his Juſtice a Name. The fearful Deluſions, that God hath formerly given them over to, and the horrid Confuſion which they have introduced where they have ſprung, hath ſpoken fully againſt both theſe later Sects. The weeping Eyes, the bleeding Sides, the lacerated Members of theſe Churches, the reproach of the Goſpel, the diſappointed Reformation, the hideous Doctrines, and unheard of Wickedneſs that hath followed them, the contemned Ordinances, the reproached, ſlandered, and ejected Miniſters, the Weak that are ſcandalized, the Profeſſors are apoſtatized, the Wicked hardned, and the open Enemies of the Goſpel, that now inſult; all theſe do deſcribe them more plainly to *England*, than words can do, and cry loud in the Ears of God and Man. What will be the Anſwer, time will ſhew: but from *Rev.* 2. 14, 15, 16, *&c.* we may probably conjecture.

He that is not a Son of Peace, is not a Son of God. All other Sins deſtroy the Church conſequently, but Diviſion and Separation demoliſh it directly. Building the Church is but an orderly joyning of the Materials, and what then is disjoyning but pulling down? Many Doctrinal differences muſt be tolerated in a Church, and why, but for Unity and Peace? therefore Diſunion and Separation is utterly intolerable. Be-

lieve:

lieve not those to be the Churches Friends, that would cure and reform her by cutting her throat. Those that say, no truth must be concealed for Peace, have usually as little of the one as the other. Study *Gal.* 2. 22. *Rom.* 14. 1. *Acts* 21. 24, 26. 1 *Tim.* 1. 4. & 6. 4. *Titus* 3. 8, 9. I hope, sad experience speaks this lesson to your very hearts, if I should say nothing. Do not your hearts bleed to look upon the State of *England*, and to think how few Towns, or Cities there be (where is any forwardness in Religion) that are not cut into shreds and crumbled as to dust, by Separations and Divisions? To think what a wound we have hereby given to the very Christian Name, how we have hardned the Ignorant, confirmed the Papists, and are our selves become the scorn of our Enemies, and the grief of our Friends, and how many of our dearest best esteemed Friends, have fallen to notorious Pride or Impiety, yea, some, to be worse than open Infidels? These are Pillars of Salt, see that you remember them. Though of your own selves, Men should arise, speaking perverse things, to draw Disciples after them, *Acts* 20. 30. Yea though an Angel from Heaven should draw you to Divisions, see that you follow him not. If there be erroneous practices in the Church, keep your selves innocent, with Moderation and Peace. It must be no small Error, that must force a Separation. *Justin Martyr* professed, that if a *Jew* should keep the Ceremonial Law, so he did not perswade the *Gentiles* to it, as necessary, yet if he acknowledged Christ, he judgeth that he might be saved, and he would imbrace him, and have communion with him. *Paul* would have him received, that is weak in the Faith, and not Un-church whole Parishes of those that we know not, nor were ever brought to a just trial. I ever loved a godly peaceable Conformist, better than a turbulent Non-conformist. I differ from many, in several things of considerable moment, yet if I should zealously press my judgment on others, so as to disturb the Peace of the Church, and separate from my Brethren that are contrary minded, I should fear, lest I should prove a Firebrand in Hell, for being a Fire brand in the Church. And for all the intereſt I have in your Judgments and Affections, I here charge you, that if God should give me up, to any Factions, Church rending Course, (against which I daily pray) that you forsake me, and follow me not a step. And

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for peace with one another, follow it with all your might, *If it be poſſible, as much as in you lieth, live peaceably with all men, Rom.* 12. 18. (mark this.) When you feel any ſparks of diſcontent in your Breaſts, take them as kindled by the Devil from Hell, and take heed you cheriſh them not. If the flames begin to break forth, in Cenſoriouſneſs, Reproaches, and hard Speeches of others, be as ſpeedy and buſie in quenching it, as if it were Fire in the Thatch of your Houſes. For why ſhould your Houſes be dearer to you than the Church, which is the Houſe of God? Or your Souls, which are the Temples of the Holy Ghoſt? Hath God ſpoke more againſt any Sin than Unpeaceableneſs? If ye forgive not Men their treſpaſſes, neither will your Heavenly Father forgive you: which *Lodovicus Crocius* ſays, is the meaſure, and eſſential property of the leaſt degree of true Faith; if you love not one another, you are not Diſciples of Chriſt.

Publick Wars and Private Quarrels uſually pretend the Reformation of the Church, the vindicating of the Truth, and the welfare of Souls; but they as uſually prove in the iſſue, the greateſt means to the overthrow of all. It is as natural for both Wars and private Contentions to produce Errors, Schiſms, contempt of Magiſtracy, Miniſtry, and Ordinances, as it is for a dead Carrion to breed Worms and Vermine. Believe it from one, that hath too many years experience of it; it is as hard a thing to maintain even in your People, a ſound underſtanding, a tender Conſcience, a Lively, gracious, Heavenly frame of Spirit, and an upright Life in a way of War and Contention, as to keep your Candle lighted in the greateſt Storms, or under the Waters. The like I may ſay of perverſe and fierce Diſputings about the Circumſtantials of Diſcipline, or other Queſtions, that are far from the Foundation; they oftner loſe the truth than find it. Wo to thoſe Miniſters, that make unneceſſarry Diviſions, and Parties among the People, that ſo they may get themſelves a name, and be cryed up by many Followers. The way to proſper your labours is to quench all flames of Contention, to your power. Study the Peace and Unity of your Congregations, keep out all occaſions of Diviſions, eſpecially the Doctrine of Separation, and popular Church-Government, the apparent Seminary of Faction, and perpetual Contentions. If once

*Saints Reſt*, p. 551.

once the People be taught, that it belongs to them to govern themſelves, and thoſe the Scripture calleth their Guides and Rulers, we ſhall have mad work. They that would pluck up the Headge of Government, as if the Vineyard could not be fruitful, except it lay waſte, to the pleaſure of all the Beaſts of the Foreſt, are like the pond, that grudged at the Banks and Damm, and thought it injurious to be reſtrained of its liberty, and therefore combined with the Winds, to raiſe a Tempeſt, and ſo aſſault and beat down the Banks in their rage; And now where is that peaceable Aſſociation of Waters? We feel now, how thoſe are miſtaken that thought the way for the Churches Unity, was to dig up the Banks and let all looſe, that every Man in Religion might do what he liſt.

Wo to thoſe Miniſters, that make unneceſſary Diviſions, and Parties among the People, that ſo they may get themſelves a name, and be cried up by many Followers. The way to proſper your labours, is to quench all Flames of Contention. Study the Peace of your Congregations; keep out all occaſions of Diviſions, eſpecially the Doctrine of Separation, and popular Government, the apparent Seminarys of Faction, and perpetual Contentions. Every tender Conſcience ſhould be as tender of Church Diviſions, and real Schiſm, as of Drunkenneſs, Whoredom, and other ſuch enormous Sins, *James* 3. 14, 15, 16. *Reaſons for Chriſt. Relig.* p. 485. *Sect.* 34.

If it be objected that I preached to ſeparate Congregations; my Anſwer is, That I preach'd only to ſome of many Thouſands that cannot come into the Temples, many of which never heard a Sermon of many years. And what I did, was only to preach to ſuch as could not come to our Churches. *Anſw. to Letter*, p. 24. *quaſi dicerit* that where Pariſh Churches are large enough, there Separate Congregations are unlawful.

p. 666. They are, uſually, Men leaſt acquainted with a Heavenly Life, who are the violent diſputers about the Circumſtantials of Religion. As the body doth languiſh in conſuming Fevers, when the native heat abates within, and unnatural heat inflaming the external parts ſucceeds: ſo when the Zeal of a Chriſtian doth leave the Internals of Religion, and fly to Ceremonials, Externals, or Inferior things, the Soul muſt needs conſume and languiſh.

*of*

### *Of Conformity.*

*For Conformity*, though to Miniſters it be another thing, by reaſon of the new impoſitions, than it was to our Predeceſſors; yet to the People, Conformity is the ſame, if not eaſier, (eſpecially to them that I now ſpeak to:) for it is the Liturgy, Ceremonies, and Miniſtry, that moſt alienate them. And the Liturgy is a little amended, as to them, by the change of the Tranſlation, and ſome little words, and by longer Prayers; and the Ceremonies are the ſame; and Thirty Years ago, there were many bare reading, not preaching Miniſters, for one that is now. Therefore our caſe of Separation being the ſame as of old, I take it to be fully confuted, by the ancient Non-conformiſts: and I have ſo great a Veneration for the worthy Names, much more an Eſtimation of the Reaſonings, of Mr. *Cartwright, Egerton, Hilderſham, Dod, Ameſius, Parker, Baines, Brightman, Ball, Bradſhaw, Paget, Langley, Nicols, Herring, &c.* that I ſhall not think, they knew not why they choſe this Subject, and wrote more againſt Separation, than the Conformiſts did. I am very glad that the pious Lectures of Mr. *Hilderſham*, Mr. *R. Rogers*, and ſuch old Non-conformiſts, are in ſo good eſteem among good People, where they will read them, urging the People, not only againſt Separation, but to come to the very beginning of the Publick Worſhip, and preferring it before their Private Duties. P. 55.

When I think what holy Learned Men the old Conformiſts were, my heart riſeth againſt the thoughts of ſeparating from them. If I had come to their Churches, when they uſed the Common Prayer, and Adminiſtred the Sacrament, could I have departed and ſaid, It is not lawful for any Chriſtian here to communicate with you? What! to ſuch Men as Mr. *Bolton, Whateley, Fenner, Dent, Crook, Dike, Stock, Smith*, Dr. *Preſton, Sibbs, Stoughton, Taylor*, and abundance other ſuch? yea, ſuch as Biſhop *Jewel, Grindal, Hall, Potter, Davenant, Carleton, &c.* Dr. *Field, Smith, Jo. White, Willet, &c.* yea, and the Martyrs too? as *Cranmer, Ridley, Hooper* himſelf, *Farrar, Bradford, Fillpot, Sanders, &c.* Could I ſeparate from all theſe on the Reaſons now in queſtion? Yea *Calvin* himſelf, and the Churches of his way were all ſeparated from by the Separatiſts of their times. P. 57.

P. 12,13. And though Miniſterial Conformity is now much altered, (as to Ingagements) many (of the Aſſembly of Divines) that are yet living, do Conform again; nor would I ſhun Communion with the Reverend Members of that Aſſembly, *Twiſs, Gataker, Whitaker*, and the reſt, if again they uſed the Liturgy among us. And if the old Conformiſts, ſuch as *Bolton, &c.* were alive, and uſed now the ſame Liturgy and Ceremonies as they did then, (which was worſe than now) I could not think their Communion in Prayer and Sacraments, unlawful, nor Cenſure that Man as injurious to the Church, who ſhould write to perſwade others not to ſeparate from them.

*Defenſe*, p.89. Read over ſome of the old Non-conformiſts Books againſt Separation, as Mr. *Jacob*'s the Independent, againſt *Johnſon*, and Mr. *Bradſhaw*, and Mr. *Gataker*'s Defence againſt *Cann*, Mr. *Gifford*, *Darrell*, *Paget*, *&c.* and fulleſt of all (at the beginning of our Troubles) Mr. *John Ball* in Three Books: In theſe you will find the ſame Objections anſwered, or more and greater. And I profeſs my Judgment, That our ordinary Boaſters, that think they know more in this Controverſie than the old Non-conformiſts did, as far as I am able to diſcern, are as far below them almoſt as they are below either *Chamier, Sadeel, Whitaker*, or ſuch other in dealing with a Papiſt.

*Objections anſwered.*

*Chriſtian Directory*, p.747. *But what if there be groß and ſcandalous Sinners are Members of the Church? Anſw.* If you be wanting in your Duty to reform it, it is your ſin; but if bare Preſence made their ſin to be ours, it would alſo make all the ſins of the Aſſembly ours.

*But what if they are ſins committed in the open Aſſembly, even by the Miniſter himſelf in his Praying, Preaching, and other Adminiſtrations? Anſw.* 1. A Miniſters perſonal Faults may damn himſelf, and muſt be matter of lamentation to the Church, who ought to do their beſt to reform them, or get better, by any lawful means: But in caſe they cannot, his ſin is none of theirs, nor doth it make his Adminiſtration null, or ineffectual, nor will it allow you to ſeparate from the Worſhip which he adminiſtreth. —You may not ſeparate from him, unleſs you can prove him, or his Miniſtry, utterly intolerable, by ſuch Faults as theſe:

1. An

1. An utter inſufficiency in Knowledge, or Utterance, for the neceſſary parts of the Miniſterial Work: as if he be not able to Teach the neceſſary Points of Chriſtian Religion, nor to Adminiſter the Sacraments, and other parts of Publick Worſhip. 2. If he ſet himſelf to oppoſe the ends of his Miniſtry, and preach down Godlineſs, or any part of it, that is neceſſary to Salvation: Or be a Preacher of Hereſie, preaching up any damning Errour, or preaching down any neceſſary ſaving Truth. 3. If he ſo deprave the Publick Worſhip, as to deſtroy the Subſtance of it, as in putting up Blaſphemy for Prayer or Praiſe, or commit Idolatry, or ſet up new Sacraments, or impoſe any Actual Sin on the People.

But there are other Miniſterial Faults which warrant not our Separation; as, 1. Some tolerable Errours of Judgment, or Envy, and pettiſh Oppoſition to others, *Phil.* 1. 15. 2. It is not unlawful to joyn with a Miniſter, that hath many Defects in his Miniſtration, or manner of Worſhip; as if he preach with ſome Ignorance, Diſorder, unfit Expreſſions or Geſtures, and the like in Prayer and Sacraments. 3. It is not unlawful to joyn with a Miniſter, that hath ſome material Errour or Untruth in Preaching or Praying, ſobeit we be not called to approve it, and ſo it be not pernicious and deſtructive to the ends of his Miniſtry. If we run away from all that vent any Untruth or Miſtake in Publick or private Worſhip, we ſhall ſcarce know, what Church or Perſon we may hold Communion with. For 1. a ſmall Sin may no more be done or owned, than a greater. 2. And then another Man's Weakneſs may diſoblige me, and diſcharge me from my Duty. See *Chriſt. Direct.* p. 606.

*Of Subſcription with Aſſent and Conſent, particularly concerning Infants baptized.*

Q. 152. *Is it lawful to ſubſcribe or profeſs full aſſent and conſent to any religious Books, beſide the Bible, ſeeing all are fallible.* Anſw. 3. It is lawful to Profeſs or Subſcribe our Aſſent and Conſent to any Humane Writing, which we judge to be true and good, according to the Meaſure of its Truth and Goodneſs. As if Church-Confeſſions, that are ſound, be offered us for our Conſent, we may ſay, or ſubſcribe, *I hold all the Doctrine in this Book to be true and good.* And by ſo doing I do not aſſert the infal- *Chriſt. Direct.* p. 902

libility of the Author, but only the verity of the Writing. I do not ſay that he cannot err, but that he erreth not in this, as far as I am able to diſcern.

P. 807. Q. 35. *Is it certain by the word of God, that all Infants baptized, and dying before actual ſin, are undoubtedly ſaved?* *Anſw.* I think
P. 810. that all the Children of true Chriſtians do by Baptiſm receive a publick inveſtiture, by God's appointment, into a ſtate of Remiſſion, Adoption, and right to Salvation, at preſent; though I dare not ſay, I am undoubtedly certain of it.—— But I ſay, as the Synod of *Dort*, *Art.* 1. That believing Parents have no cauſe to doubt of the Salvation of their Children, that die in Infancy, before they commit actual ſin; that is, not to trouble themſelves with fears about it. For if ſuch Infants were admitted to outward Priviledges only, then (which is my
*Ibid.* ſecond Reaſon) we have no Promiſe, or Certainty, or Ground of Faith for the Pardon and Salvation of any individual Infants in the World: and if there be no Promiſe, there is no Faith of it, nor no Baptiſm to Seal it, and ſo we make Anti-pædobaptiſm unavoidable.

P. 812. Whereas ſome miſ-interpret the words of the old Rubrick of Confirmation in the *Engliſh* Liturgy, as if it ſpake of all that are baptized, whether they have right or not, the words themſelves may ſerve to rectifie that miſtake: [*And that no Man ſhall think any detriment ſhall come to Children by deferring of their Confirmation, he ſhall know for truth, that it is certain by God's Word, that Children being baptized have all things neceſſary for their Salvation, and be undoubtedly ſaved.*] where it is plain, they mean, they have all things neceſſary *ex parte Eccleſiæ*, or all God's applying Ordinances neceſſary, though they ſhould die unconfirmed, ſuppoſing they have all things neceſſary to juſt Baptiſm on their own part: which is but what the Ancients were wont to ſay of the baptized Adult: but they never meant, that the Infidel and Impenitent were in a ſtate of Life, becauſe he was baptized, but that all that truly conſent to the Covenant and ſignifie this by being baptized are ſaved. So the Church of *England* ſaith, that they receive no detriment by delaying Confirmation; but it never ſaid, that they received no detriment by their Parents or Reſponſes Infidelity or Hypocriſie, or by their want of true Right, *coram Deo*, to be baptized.

Q. 39.

Q. 39. *What is the true meaning of* Sponſors *or* Godfathers, *and is it lawful to make uſe of them?* *Anſw.* My Opinion is, that they did both witneſs the probability of the Parents fidelity; and alſo promiſed, that if they ſhould either apoſtatize, or die, they would ſee that the Children were piouſly educated. If you take them, but as the ancient Churches did, for ſuch as do atteſt the Parents fidelity, (in their perſwaſion) and do promiſe, firſt, to mind you of your Duty, and next to take care of their pious Education, if you die; I know no reaſon you have to ſcruple this much; yea more, it is in your power to agree with the Godfathers, that they ſhall repreſent your own Perſons, and ſpeak and promiſe what they do, as your Deputies, only in your Names: and what have you againſt this? P. 814. *1ſt Edit.* P. 815.

*Object. When the Church-men mean another thing, this is but to juggle with the World?* *Anſw.* How can you prove, that the Authority that made, or impoſed the Liturgy, meant any other thing? 2. If the Impoſers had meant ill, in a thing that may be done well, you may diſcharge your Conſcience, by doing it well, and making a ſufficient Profeſſion of your better Senſe.

As for the Antiquity of God-fathers, the current conſent of Hiſtorians aſſures us that *Hyginus* Biſhop of *Rome*, did firſt ordain God-fathers at the Baptiſm of Infants. He lived but forty years after St *John*. *Preface to Infant Baptiſm.*

*Chriſt. Direct.* p. 116. Part 3. Q. 41. *Whether they are really baptized, who are baptized according to the Engliſh Liturgy and Canons, where the Parents ſeem excluded, and thoſe to conſent for the Infant, who have no power to do it?*

*Anſw.* p. 117. That the Parents Conſent is ſuppoſed, though he be abſent. 2. The Parent is not required to be abſent. 3. The Reaſon of that Canon ſeems to be their jealouſie leſt any would exclude God-fathers. 4. While the Church hath not declared what Perſon the Sponſors bear, nor any farther what they are to do, than to ſpeak the Covenanting words, and promiſe to ſee the pious Education of the Child, the Parents may agree that the God-fathers ſhall do all this as their Deputies primarily and in their ſteads, and ſecondly as Friends that promiſe their Aſſiſtance. 5. While Parents really conſent, it is not their Silence that nullifieth the Covenant. 6. All Parents

are ſuppoſed and required to be themſelves the Chooſers of the Sponſors and Sureties, and alſo to give notice to the Miniſters before hand, by which it appears their Conſent is preſuppoſed: And though my own Judgment be that they ſhould be the principal Covenanters for the Child expreſly, yet the want of that expreſneſs will not make the Perſons to be unbaptized.

Q. 42. *How is the Holy Ghoſt given to Infants in Baptiſm? whether all the Children of true Chriſtians have inward ſanctifying Grace?* &c. *Anſw.* My judgment agreeth more in this with *Davenant's*, than any others; ſaving that he doth not appropriate the Benefits of Baptiſm to the Children of true Believers, ſo much as I do. And though, by a Letter impleading *Davenant's* Cauſe, I was the occaſion of printing good Mr. *Gataker's* Anſwer to him; yet I am ſtill moſt inclined to his judgment, Not, that all the baptized, but that all the baptized Seed of true Chriſtians are pardoned, juſtified, adopted, and have a title to the Spirit, and Salvation. And we muſt chooſe great Inconveniences, if this Opinion be forſaken, *viz.* That all Infants muſt be taken to be out of Covenant with God, and to have no promiſe of Salvation; whereas, ſurely the Law of Grace, as well as the Covenant of Works, included all the Seed in their Capacity.

*Of the Reſponſes.*

P. 856. Q. 83. *May the People bare a Vocal part in Worſhip, and do any more than ſay* Amen? *Anſw.* The People bare an equal part in ſinging the Pſalms, which are Prayer, and Praiſe, and Inſtruction: if they may do ſo in the Pſalms in Metre, there can be no reaſon given, but they may lawfully do ſo in Pſalms in Proſe; for ſaying them, and ſinging them, are but modes of Utterance, and the ancient Singing was liker our Saying, than our Tunes. The Primitive Chriſtians were ſo full of zeal and love to Chriſt, that they would have taken it for an Injury, and a quenching of the Spirit, to have been wholly reſtrained from bearing their part in the Praiſes of the Church. The uſe of the Tongue keepeth awake the Mind, and ſtirreth up God's Graces in his Servants. It was the decay of Zeal in the People, that firſt ſhut out the Reſponſes: while they kept

kept up the Ancient Zeal, they were inclined to take their part vocally in the Worſhip. And this was ſeconded by the Pride and Uſurpation of the Prieſts thereupon; who thought the People of God too prophane to ſpeak in the Aſſemblies, and meddle ſo much with Holy things. Yet the very remembrance of former zeal cauſed moſt Churches to retain many of the words of their predeceſſors, even when they loſt the Life and Spirit which ſhould animate them; and ſo the ſame words came into the Liturgies, and were uſed by too many, cuſtomarily, and in formality, which their Anceſtors had uſed in the ſervour of their Souls. And if it were not, that a dead-hearted, formal People, by ſpeaking the Reſponſes careleſly and hypocritically, do bring them into diſgrace with many, that ſee the neceſſity of Seriouſneſs, I think, few good People would be againſt them now.——It is here the duty of every Chriſtian, to labour to reſtore the life and ſpirit to the Words, that they may again be uſed in a ſerious and holy manner, as heretofore, *Exod.* 19. 8. In as ſolemn an Aſſembly as any of ours, when God gave *Moſes* a form of words to preach to the People, all the People anſwered together, and ſaid, *All that the Lord hath ſpoken, we will do.* So *Exod.* 24. 3. and *Deuter.* 5. 27. which God approved of, *v.* 28, 29. See *Levit.* 9. 24. 2 *Kings* 23. 2, 3. 1 *Chron.* 1. 35, 36. It is a command, *Pſal.* 67. 3, 5. *Let all the People praiſe thee, O God, &c.* And he that will limit this to ſingle Perſons, or ſay that it muſt not be, vocally, in the Church, or, it muſt be in metre only, and never in proſe, muſt prove it leſt he be proved one, that addeth to God's Word. P. 857.

Q. 84. *Is it not a Sin for our Clerks, to make themſelves the mouth of the People? Anſw.* The Clerks are not appointed to be the Mouth of the People, but each Clerk is one of the People, commanded to do that which all ſhould do, leſt it ſhould be wholly left undone. If all the Congregation will ſpeak all that the Clerk doth, it will anſwer the primary deſire of the Church Governors who bid the People do it. P. 857.

*Of Bowing at the Name Jeſus——And of Prieſts, Altars,* &c.

Q. 86. *Is it lawful to bow at the name of* Jeſus? *Anſw.* That we may lawfully expreſs our reverence, when the names P. 858.

(*God*,

(*God, Jehovah, Jeſus, Chriſt*, &c.) are uttered, I have met with few Chriſtians who deny; nor know I any reaſon to deny it. If I live and joyn in a Church where it is commanded, and peremptorily urged, to bow at the Name of *Jeſus*, and where my not doing it, would be diviſive, Scandalous, or offenſive; I will bow at the Name of *God, Jehovah, Jeſus, Chriſt, Lord, &c.* My judgment of ſtanding at the Goſpel, and kneeling at the Decalogue, (when it is commanded)
P. 859. is the ſame.

Q. 122. *May the name*, Prieſts, Sacrifice *and* Altars, *be lawfully uſed?* *Anſw.* The New Teſtament uſeth all the Greek
P. 882. names, which we Tranſlate *Prieſts*, *Sacrifice* and *Altars*; and our Tranſlation is not intolerable, if Prieſt come from Presbyter (I need not prove that) if it do not, yet all Miniſters are Subordinate to Chriſt in his Prieſtly Office. And the word *Sacrifice* is uſed of us, and our offered Worſhip, 1 *Pet.* 2. 5. *Heb.* 13. 15, 16. *Phil.* 4. 18. *Eph.* 5. 2. *Rom.* 12. 1. and *Heb.* 13. 10. ſaith *we have an Altar*, which word is frequently uſed in the *Revelations*, in relation to Goſpel-times. We muſt not therefore be quarrelſome againſt the bare names, unleſs they be abuſed to ſome ill uſe. The Ancient Fathers and Churches did ever uſe all theſe words ſo familiarly, without any Queſtion oa Scruple raiſed by the Orthodox, or Hereticks about them, that we ſhould be wary, how we condemn theſe words, leſt we give advantage to the Papiſts to tell their Followers, that all Antiquity is on their ſide. The Lord's Supper is by Proteſtants truly called a *Commemorative Sacrifice.*

*Of the Communion-Table*, &c.

P. 882. Q. 123. *May the Communion Tables be turned Altarwiſe? and railed in? and is it lawful to come up to the Rails to Communicate?* *Anſw.* 1. God hath not given a particular command, or prohibition about theſe Circumſtances, but only general rules for Edification, Unity, Decency and Order. 2. They that do it out of a deſign to draw Men to Popery, or to incourage Men in it, do ſin. 3. So do they, that rail in the Table, to ſignifie, that Lay-Chriſtians muſt not come to it, but be kept at a diſtance. 4. But where there are no ſuch ends,

ends, but only to imitate the Ancients, that did thus, and to ſhew reverence to the Table on the account of the Sacrament, by keeping away Dogs, keeping Boys from ſitting on it; and the profeſſed Doctrine of the Church condemneth Tranſubſtantiation, the real Corporal-preſence, *&c.* in this caſe Chriſtians ſhould take theſe, for ſuch as they are, indifferent things, and not cenſure or condemn each other for them. 5. And to communicate, is not only lawful in this caſe, where we cannot prove, that the Miniſter ſinneth, but even, when we ſuſpect an ill deſign in him, which we cannot prove, yea, or when we can prove that his perſonal interpretation of the Place, Name, Scituation, and Rail, is unſound; for we Aſſemble there to Communicate in, and according to the profeſſed Doctrine of Chriſtianity, and the Churches, and our own open profeſſion, and not after every private Opinion, and Error of the Miniſter. Whether we ſhall receive the Lord's Supper at a Table, or in our Seats? Whether the Table ſhall be of Wood or Stone, Round or Long, or Square? Whether it ſhall ſtand on the Eaſt or Weſt ſide of the Temple, or in the middle? Whether it ſhall have Rails, or no Rails? All theſe are left to Humane Prudence. As for ſtanding at the reading of the Goſpel, *Page* 148. he ſays, If I live where Rulers peremtorily command it, as a ſignified conſent to the Goſpel, I would obey them rather than give offence. And for kneeling when the Decalogue is read: That the thing it ſelf is lawful, is paſt doubt; and if it be commanded, and the omiſſion would be offenſive, I would uſe it, though miſtaken Perſons were preſent, becauſe I cannot diſobey nor differ from the whole Aſſembly without a greater hurt and ſcandal, than ſeeming to harden the miſtaking Perſon, and becauſe I could and would by other means remove that Perſons danger as from me, by making him know that it is no Prayer; And the rather becauſe in our times the Miniſter may in the Pulpit tell the People the contrary. We muſt not lightly differ from the Churches where we live in ſuch things. I like beſt to kneel in Prayer and Confeſſion of Sins. To ſtand up in Praiſes to God; at Singing and Reading Pſalms of Praiſe and other Hymns; to ſet at Hearing the Word, becauſe the body hath neceſſity of ſome reſt.

### Of the Creed.

P. 896. Q. 139. *What is the Uſe and Authority of the Creed? Is it of the Apoſtles framing or not? Anſw.* Its uſe is, to be a plain explication of the Faith profeſſed in the Baptiſmal Covenant; And for the ſatisfaction of the Church, that Men indeed underſtand what they did in Baptiſm, and profeſſed to believe. 2. It is the Word of God, as to the matter of it, whatever it be as to the order, or Compoſition of the Words. 3. It is not to be doubted, but the Apoſtles did uſe a Creed commonly in their days, which was the ſame with that, now called the *Apoſtles*, and the *Nicene*, in the main. 4. And it is eaſily probable, that Chriſt compoſed a Creed, when he made his Covenant, and inſtituted Baptiſm, *Matth.* 28. 19. 5. That the Apoſtles did cauſe the baptizable, to underſtand the Three Articles of Chriſt's own Creed and Covenant, and uſed many explicatory words to make them underſtand it. 6. It is more than probable, that the matter opened by them, was ſtill the ſame when the words were not the ſame. 7. And it is alſo more than probable, that they did not needleſly vary the words, leſt it ſhould teach Men to vary the matter. And Laſtly, No doubt but this practice of the Apoſtles was imitated by the Churches, and that thus the Eſſentials of Religion were by the Tradition of the Creed, and Baptiſm, delivered by themſelves, as far as Chriſtianity went, long before any Book of the New Teſtament was written. And the following Churches, uſing the ſame Creed, might ſo far well call it the Apoſtles Creed.

### Of the Apocrypha.

P. 901. *Chriſtian Directory*, p. 179. *2d Edit.* Q. 150. *Is it lawful to read the Apocrypha, or Homilies? Anſw.* It is lawful, ſo be it they be ſound Doctrine, and fitted to the Peoples Edification. 2. So be it they be not read ſcandalouſly, without ſufficient differencing them from God's Book. 3. So they be not read to exclude, or hinder the reading of the Scripture, or other neceſſary Church duty. 4. So they be not read read to keep up an ignorant lazy Miniſtry, that can, or will do no better. 5. And eſpecially if Authority

thority command it, and the Churches agreement require it.

### *Of the Oath of Canonical Obedience.*

Q. 153. *May we lawfully ſwear obedience, in all things lawful and honeſt, either to Uſurpers, or to our lawful Paſtors? Anſw.* If the King ſhall command us, it is lawful. So the old Nonconformiſts, who thought the *Engliſh* Prelacy an unlawful Office, yet maintained that it is lawful to take the Oath of Canonical Obedience, becauſe they thought it was impoſed by the King, and Laws, and that we ſwear them to them, not as Officers claming a Divine Right in the Spiritual Government, but as Ordinaries or Officers, made by the King, according to the Oath of Supremacy, And if Prelacy were proved never ſo unlawful, no doubt but by the Kings Command, we may ſwear or perform formal Obedience to a Prelate. Read *Bradſhaw* againſt *Can* concerning this, Pag. 181. *Chriſt. Direct.* 2*d.* Edit. P. 902.

### *Of the Holineſs of Churches.*

Q. 170. *Are Temples, Fonts, Utenſils, Church-lands, much more Miniſters Holy! And what reverence is due to them, as Holy? Anſw.* Temples, Utenſils, Lands, *&c.* devoted, and lawfully ſeparated by Man, for Holy uſes, are Holy, as juſtly related to God by that lawful ſeparation. Miniſters are more Holy than Temples, Lands, or Utenſils, as being nearlier related to holy things; and things ſeparated by God, are more Holy than thoſe juſtly ſeparated by Man. And ſo of Days, every thing ſhould be reverenced according to the meaſure of its Holineſs: And this expreſſed by ſuch Signs, Geſtures, Actions, as are fitteſt to Honour God, to whom they are related. And ſo to be uncovered in the Church, and uſe reverent Carriage and Geſtures there, doth tend to preſerve due Reverence to God, and to his Worſhip, 1 *Cor.* 16. 20. P. 915.

*Of the Power of the Magiſtrate in Circumſtantiali.*

We flatly affirm, that the Kings Laws do bind the Mind, Soul, or Conſcience to a conſcionable performance of all his lawful commands, *Apol* 4. We are ſo tender of obeying our Rulers, that we will do any thing to obey and pleaſe them, except diſobeying God, *Page* 111.

We doubt not but Magiſtrates may reſtrain falſe Teachers from ſeducing others, and drawing them to Sin. *Of Epiſcopacy*, Page 193.

Princes and Rulers may for Orders ſake, diſtribute their Chriſtian Kingdoms into Pariſhes, which ſhall be the Ordinary Bounds of particular Churches. And ſuch diſtribution is very Congruous to the ends of the Miniſtry and Churches, and conduceth to Order and Peace. *Non-confor. Plea*, Pag. 31.

When Paſtors by Concord, or Magiſtrates by Laws, have ſetled lawful Circumſtances, or Accidents of Church Order, or Worſhip, or Diſcipline, though they be in particular but Humane Inſtitutions, it is ſinful Diſobedience to violate them without neceſſity, as Parochial Order, Aſſociations, Times, Places, Miniſters, Scripture Tranſlations, *&c. Page* 49.

God's Laws bind us to keep Love and Concord, and the Agreement of Councils may determine of the matter in alterable Points, and ſo abſent and preſent. Biſhops may for Concord ſake be obliged by God's Law to keep ſuch Canons; and they are matter of Duty, *Page.* 266.

The true intereſt of a meer Non-conformiſt, requireth him to live in Loyalty, Peace, and Patience, and in Love and Communion with the Parochial Churches, *Page* 251. *N.* 11. I deny not but Magiſtrates may moderately drive Men to hear God's Word, and to do the immediate Duties of their Places. *Of Epiſcopacy*, Page 144.

*Five Diſp.* P. 361. Thoſe Modes or Circumſtances of Worſhip, which are neceſſary *in genere*, but left undetermined by God, *in ſpecie*, are left by God to humane, prudential determination, (elſe an P. 401. impoſſibility ſhould be neceſſary.) It is left to humane determination what Place the Publick Aſſemblies ſhall be held in. And to determine of the time, except where God hath determined already, and what Utenſils to imploy about the Publick Worſhip.

Of

*Of the Surplice.*

Some decent Habit is neceſſary; either the Magiſtrate, or the Miniſter, or aſſociated Paſtors muſt determine what. I think neither Magiſtrate, nor Synod, ſhould do more than hinder indecency; if they do, and tye all to one habit (and ſuppoſe it were an indecent habit) yet this is but an imprudent uſe of power, it is a thing within the Magiſtrates reach, he doth not aliene work, but his own work amiſs, and therefore the thing in it ſelf being lawful, I would obey him, and uſe that garment, if I could not be diſpenſed with. Yea though, ſecondarily, the whiteneſs be to ſignifie purity, and ſo it be made a teaching ſign, yet would I obey. And ſee no reaſon to ſcruple the lawfulneſs of the Ring in Marriage; for, though the Papiſts make a Sacrament of Marriage, yet we have no reaſon to take it for any Ordinance of Divine Worſhip, more than the ſolemnizing a Contract between a Prince and People. All things are ſanctified and pure to the Pure. And, for Organs or other Inſtruments of Muſick in God's Worſhip, they being a help, partly naturally and partly artificial to the exhilarating the Spirits, for the praiſe of God, I know no argument to prove them ſimply unlawful, but what would prove a Cup of Wine unlawful, or the Tune and Mètre, and Melody of Singing unlawful. P. 409. P. 411. P. 412. *Chriſt. Dir.* p. 884

Here therefore we thus conclude *Page* 423. That every miſordering of ſuch great Affairs, is the Sin of them that do it, yet the Subject is not exempted from Obedience by every ſuch miſtake of the Governour. And § 67. If the Miſchooſing of ſuch Circumſtances by the Governors, be but an inconvenience, and deſtroy not the Ordinance it ſelf or fruſtrate the ends of it, we are to obey, for he the judge of his own Works, and not we: The thing is not ſinful, though inconvenient.

*Page* 398. *Of Five Diſputations.* § 25. *Prop.* 12. It may be very Sinful to command ſome Ceremonies which may lawfully, yea muſt in duty be uſed when they are commanded. And *Prop.* 14. Certain things, commonly called Ceremonies, may lawfully be uſed in the Church upon humane impoſition, and when it is not againſt the Law of God, no Perſon ſhould diſobey,

diſobey the command of their Lawful Governours in ſuch things.

If the Prince command one thing, not contrary to God's Law, and the Paſtors command the contrary, we muſt obey the Prince before the Paſtor; We muſt obey the Magiſtrate; We know not that their Commands are lawful, as long as we have no ſufficient Reaſon to believe them unlawful. *Page* 356. *of Holy Common-wealth.* and *Page* 357.

### *Of Holy-Days.*

The Holy Doctrine, Lives and Sufferings of the Martyrs, and other Holy Men, hath been ſo great a Mercy to the Church, that for any thing I know, it is lawful to keep Anniverſary Thankſgiving in remembrance of them, and to encourage the weak, and provoke them to conſtancy and imitation———No Chriſtian ſhould refuſe that which is lawful, nor to joyn with the Church in Holy Exerciſes, on the days of thankful Commemoration of the Apoſtles and Martyrs, and Excellent Inſtruments of the Church, much leſs pertulently to work, and ſet open their Shops to the offence of others, but rather to perſwade others to imitate their Holy Lives, to whom they give ſuch honours. *Chr. Direct.* p. 167. Part. 3.

*Five Diſp.* P. 412. Nor do I ſcruple to keep a day in remembrance of any eminent Servant of Chriſt, or Martyr, to praiſe God for their Doctrine, or Example, and honour their Memorial. I am reſolved, if I live where ſuch Holy-days, (*Chriſt's Nativity, Circumciſion, Faſting, Transfiguration, Aſcenſion,* and ſuch like) are obſerved, to cenſure no Man for obſerving them. But, if I lived under a Government, that peremptorily commanded it, I would obſerve the outward reſt of ſuch a Holy-day, and I would Preach on it, and joyn with the Aſſemblies in God's Worſhip, yea I would thus obſerve the day, rather than offend a weak Brother, or hinder any Man's Salvation; much more rather than I would make any diviſion in the Church.

P. 416.

P. 117.

See *Chriſt. Direct.* P. 885.

### *Of the Croſs in Baptiſm.*

P. 418. Of all our Ceremonies, there is none that I have more ſuſpected to be ſimply unlawful than the Croſs in Baptiſm, yet

I dare not peremptorily ſay, that the Croſs in Baptiſm is unlawful; nor will I condemn Ancients or Moderns that uſe it; nor will I make any diſturbance in the Church about it, more than my own forbearance will make. I preſume not to cenſure them that judge it lawful, but only give the Reaſons that make me doubt, and rather think it to be unlawful, though ſtill with a ſuſpicion of my own Underſtanding.

P. 123. *of Chriſt. Direct.* Q. 49. *May one offer his Child to be baptized with the ſign of the Croſs, the uſe of Criſme, and the white Garment, Milk and Honey, or Exorciſm, as in the* Lutheran *Churches.*

*Anſw.* 4. When he cannot lawfully have better, he may and muſt offer his Child to them that will ſo baptize him, rather than not at all, becauſe Baptiſm is God's Ordinance, and the Sin is the Miniſters, and not his. Another Man's ſinful mode will not juſtifie the neglect of our Duty, elſe we might not joyn in Prayer or Sacrament in which the Miniſter modally ſinneth (*i. e.*) in none.

Mr. *B.* grants *p.* 161. of *Chriſt. Direct. Edit.* 2. That it is not unlawful to make an Image to be *objectum vel medium excitans ad Cultum Dei*, an object of our Conſideration, exciting our Minds to worſhip God as a Death's-head or Crucifix, to ſtir up in us a worſhipping Affection; and that it is lawful by the ſight of a Crucifix to be provoked to worſhip God.

I durſt not to have reproved any of the ancient Chriſtians that uſed the Sign of the Croſs meerly as a Profeſſing Sign, to ſhew the Heathen and Jews that they believed in a Crucified Chriſt, and were not aſhamed of his Croſs. *Of Church Government*, p. 404.

Mr. *Baxter*'s Judgment concerning *Confirmation* agreeable to the practice of the Church of *England*, may be ſeen in a particular Treatiſe on that Subject. *Confirmation*, p. 207, 220, 230.

## *Of Conventicles.*

Q. 172. *Are all religious and private Meetings forbidden by Rulers, unlawful Conventicles?* *Anſw.* 1. It is more to the Honour of the Church, and of Religion, and of God, and more to our Safety and Edification, to have God's Worſhip performed ſolemnly, publickly, and in great Aſſemblies, than in a corner, ſecretly *Chriſt. Diſſert.* p. 916.

ſecretly and with few. 2. It is a great mercy, where Rulers allow the Church ſuch Publick Worſhip. 3. *Ceteris paribus*, all Chriſtians ſhould prefer ſuch Publick Worſhip before Private, and no private Meetings ſhould be kept up, which are oppoſite, or prejudicial to ſuch publick Meetings. And therefore if ſuch Meetings, (or any that are unneceſſary, to the ends of the Miniſtry, the Service of God, and good of Souls) be forbidden by lawful Rulers, they muſt be forborn. And it muſt be remembred, that Rulers, that are Infidels, Papiſts, Hereticks, or Perſecutors, that reſtrain Church-Meetings, to the injury of Men's Souls, muſt be diſtinguiſhed from pious Princes, that only reſtrain Hereticks, and real Schiſmaticks, for the Churches good. 2. And that times of Hereſie and Schiſm may make private Meetings more dangerous, than quiet times. And ſo even the *Scotiſh* Church forbad private Meetings, in the Separatiſts days of late. And when they do more hurt than good, and are juſtly forbidden, no doubt, in that caſe, it is a duty to obey, and to forbear them.

P. 117. *of the firſt Plea.* If the generality of the Miniſtry obtain their Liberty by ſome ſmall tolerable Sin or Errour, and the ſounder part be few and unneceſſary in that Country, Prudence bindeth them to go to ſome other place that needeth them, and never to exerciſe their Miniſtry in that place, where in true Reaſon it is like to do more hurt than good.

*Holy Common-wealth, Theſis* 240. It is neceſſary to the Churches Peace, that no private Congregations may be gathered, or Anti-Churches erected, without approbation or Toleration from the Magiſtrate. If private Aſſemblies be permitted promiſcuouſly and unlimitedly, it will then be impoſſible to reſtrain Hereſie and Impiety; yea, they may meet to plot againſt the Magiſtrate. And no Aſſemblies whatſoever, beſides the Pariſh Churches, are to be allowed by the Magiſtrate.

*Chriſt. Diveſt.* p. 49. It is a dangerous thing, to be enſnared in a Sect; it will, before you are aware, poſſeſs you with a feaveriſh, ſinful Zeal for the Opinions and Intereſt of that Sect; it will make you bold, in bitter Invectives and Cenſures, againſt thoſe that differ from you; it will corrupt your Church-communion, and fill your very Prayers with Partiality, and Humane Paſſions; it will ſecretly bring Malice, under the name of Zeal, into your minds and words. In a word, it is a ſecret, but deadly Enemy to Chri-

Chriſtian Love and Peace. Let them that are wiſer, and more Orthodox, and godly than others, *ſhew* (as the Holy Ghoſt directeth them, *James* 3. 13, 14, &c.) *out of a good converſation their works with meekneſs of wiſdom: But if ye have bitter envying* (or zeal) *and ſtrife in your hearts, Glory not, and lye not againſt the truth. This wiſdom deſcendeth not from above, but is earthly, ſenſual, devilliſh.*

P. 36. *of the Defence.* The intereſt of the Proteſtant Religion muſt be much kept up, by keeping up as much of Truth, Piety, and Reputation, as is poſſible, in the Pariſh Churches.

*Sacril. Deſertion*, p. 92. In Pariſh-Churches, where all may hear the Pariſh Miniſter, I would not have you, without neceſſity, to preach the ſame hour of the day, but at ſome middle time, that you may not ſeem to vye with him for Auditors, nor to draw the People from him; but let them go with you to hear him, and after come to hear you.

*Saints Reſt*, p. 518. Do not meet together in oppoſition to the Publick Meeting, nor yet to make a groundleſs Schiſm, or to ſeparate from the Church whereof you are a Member; nor to deſtroy the old, that you may gather a new Church out of its ruines, as long as it hath the Eſſentials, and there is hope of reforming it. The great advantages that Satan hath got upon the Church, through the Sin of the Paſtors in theſe days, is by Diviſion; by this he hath promoted all the reſt of his Deſigns. Our Diviſions gratifie the Papiſts greatly, hazard the Proteſtant Religion more than moſt of you ſeem to regard or believe; it advantageth Profaneneſs, and greatly hinders the Succeſs of the Miniſters; it pleaſeth Satan, and builds up his Kingdom.

*Preface to Confeſſion.* The hand of God is apparently gone out againſt the Separatiſts, you ſee you do but prepare for a further progreſs: *Seekers, Ranters, Quakers*, and too many profeſſed Infidels, do ſpring up from among you, as if this were the Journeys end, and perfection of your Revolt. By ſuch fearful Diſſertions did God formerly witneſs his deteſtation of thoſe that withdrew from the Unity of the Church. Parties will ariſe in the Separate Churches, and ſeparate again from them, till they are diſſolved. I beſeech you (my Brethren) to open their Eyes ſo far as to regard Experience; How few ſeparated Churches do now Exiſt that were in being 100 years ago? Can you name any? and would you have all the Churches of Chriſt diſſolved?

*Chriſtian Directory, p. 616. 1ſt Edit.*

Q. 2. *May we communicate with unworthy perſons? Anſw.* It is your duty to communicate with that Church which hath a true Paſtor, and where the denominating part of the Members are capable of Church-Communion, though there may ſome Infidels, or Heathen, or uncapable Perſons violently intrude, or ſcandalous Perſons are admitted, through the neglect of Diſcipline, in caſe you have not your choice to hold perſonal communion with a better Church, and in caſe alſo you be not guilty of the Corruption, but by ſeaſonable and modeſt profeſſing your diſſent, do clear your ſelf of the guilt of ſuch intruſion and corruption.

*Chriſt. Dir. p. 137. 2d Edit.*

If we Sin not by omitting our own Duty, it will be no Sin of ours to communicate with the Church where Scandalous Sinners or Hereticks are permitted, the Paſtors and Delinquents Sins are not ours.

Q. 3. *But what if I cannot communicate, unleſs I conform to an impoſed geſture, as kneeling? Anſw.* I never yet heard any thing to prove kneeling unlawful; there is no Word of God, for, or againſt, any geſture. Chriſt's example cannot be proved to oblige us in this, and his geſture was not ſuch a ſitting as ours. The nature of the Ordinance is mixt. And if it be lawful to take a Pardon from the King upon our Knees, I know not what can make it unlawful to take a Sealed Pardon from Chriſt, by his Ambaſſador, upon our Knees. As for this Ceremony of kneeling at the Sacrament eſpecially, ſince the Rubrick is inſerted, which diſclaimeth, both all Bread-worſhip, and the bodily Real-preſence, my judgment was ever for it. God having made ſome geſture neceſſary, and confined us to none, but left it to humane determination, I ſhall ſubmit to Magiſtrates in their proper Work. I am not ſure, that Chriſt intended the example of himſelf in this as oligatory; but I am ſure, he hath commanded me obedience, and peace. Mr. *Perkins* was for kneeling, and Mr. *Baines* in his Letters writes for it, and anſwers objections againſt it.

*Five Diſp. P. 411.*

*Defenſe, P. 177.*

Pag. 133. *of Mr.* B's *Life.* I cannot be ſo narrow in my Principles of Church Communion, as many are, who are ſo much for a Liturgy, or ſo much againſt it; ſo much for

Cere-

Ceremonies, or ſo much againſt them, that they can hold Communion with no Church that is not of their mind or way. If I were among the *Greeks*, the *Lutherans*, the *Independants*, yea the *Anabaptiſts*, I would hold ſometime Communion with them as Chriſtians.— I cannot be of their Opinion, that think God will not accept him that prayeth by the Common-Prayer-Book, and that ſuch Forms are a Self-invented Worſhip which God rejecteth.

Q. 4. *But what if I cannot Communicate, but according to the Adminiſtration of the Common-Prayer-Book?* *Anſw.* 1. That it is not unlawful to receive according to the Adminiſtration of the Common-Prayer-Book, becauſe it is a Form, needs no proof to any, that is Judicious. 2. Nor yet, for any evil in this particular Form, for in this part the Common-Prayer is generally approved. 3. Nor yet, becauſe it is impoſed; for a Command maketh not that unlawful to us, which is lawful before, but it maketh many things lawful, and duties, that elſe would have been unlawful accidentally. 4. And the intentions of the Commanders we have little to do with. And for the conſequents, they muſt be weighed on both ſides, and the conſequents of our refuſal will not be found light. In general, I muſt here tell the People of God, in the bitter ſorrow of my Soul, that at laſt it is time for them to diſcern that temptation, that hath in all Ages of the Church almoſt, made this Sacrament of our Union, to be the grand occaſion or inſtrument of our Diviſions. And that, true Humility, and Acquaintance with our ſelves, and Love to Chriſt, and one another, would ſhew ſome Men, that it was but their Pride and Prejudice, and Ignorance, that made them think ſo heinouſly of other Mens manner of Worſhip. And that, on all ſides, among true Chriſtians, the manner of their Worſhip is not ſo odious, as Prejudice, and Faction, and Partiality repreſenteth it. And that God accepteth that, which they reject. And they ſhould ſee, how the Devil hath undone the common People, by this means, by teaching them every one to expect ſalvation for being of that Party which he taketh to be the right Church, and for Worſhipping in that manner which he, and his Party, thinketh beſt. And ſo wonderful a thing is prejudice, that every Party, by this, is brought to think that ridiculous and vile, which the other Party accounteth beſt. But to magnifie any one Church

*Chriſt. Dict.* p. 607.

*Chriſt. Dict.* p. 48.

or Party, ſo as to deny due love and communion to the reſt, is Schiſm. To limit all the Church to your Party, and deny all, or any of the reſt, to be Chriſtians, and parts of the Univerſal Church, is Schiſm, by a dangerous breach of Charity. It is Schiſm alſo, to condemn unjuſtly any particular Church, as no Church. And it is Schiſm, to withdraw your bodily communion from a Church that you were bound to hold communion with, upon a falſe ſuppoſition that it is no Church, or is not lawfully to be communicated with. And it is Schiſm, to
P. 49. make Diviſions or Parties in a Church, though you divide not from that Church. The holineſs of the Party that Men adhere to, is made a pretence to excuſe Schiſm; but this muſt make but a gradual difference in our eſteem and love to ſome Chriſtians above others. If really they are moſt holy, I muſt love them moſt, and labour to be as holy as they: But I muſt not therefore, unjuſtly deny communion, or due reſpect to other Chriſtians, that are leſs holy, nor cleave to them as a Sect, or divided Party, whom I eſteem moſt holy. For the holieſt are moſt Charitable, and moſt againſt the Diviſions among Chriſtians, and tendereſt of their Unity and Peace. Own the beſt, as beſt, but none, as a divided Sect; eſpouſe not their dividing intereſt; confine not your eſpecial love to a Party, but extend it to all the Members of Chriſt. Deny not local Communion when there is occaſion for it, to any Church, that hath the Subſtance of True Worſhip, and forceth you not to ſin. Love them as true Chriſtians, and Churches, even when they
Baxter *of Confirmation*, p. 3. drive you from their Communion. I have found that Reformation is to be accompliſhed more by reſtoration of Ordinances and Adminiſtrations to their Primitive Nature and Uſe, than by utter abolition.

Mr. *Bagſhaw* objected to Mr. *Baxter*, that he choſe to communicate in a very populous Church upon *Eaſter-day*, purpoſely that it might be known: To this Mr. *Baxter* Anſwers, *p.* 76. If a Man by many Years forbearing all Publick Prayer, and Sacraments, ſhould tempt others to think that he is againſt them, or thinks them needleſs; How ſhould he cure that Scandal, but by doing that openly, pleading for it which he is ſuppoſed to be againſt, Miniſters being bound to teach by Example as well as Doctrine?

Of

*Of the Liturgy.*

§. 1. Mr. *Baxter* in the 2d. page of his exceptions againſt the Liturgy, urged an Objection of Mr. *Hales* in theſe Words. To load our Publick Forms with Private Fancies on which we differ, is the moſt ſoveraign way to perpetuate Schiſm, See alſo, *p.* 48. The Biſhops gave this Anſwer to the Objection; *We heartily deſire that according to this Propoſal, great care may be taken to ſuppreſs private Conceptions of Prayer, leſt private Opinions be made matter of Prayer, as it hath, and will be, if private Perſons take liberty to make publick Prayers.* To this I agreed, *p.* 201. *Cure of Diviſions*, in theſe words; Every Separatiſt, *Anabaptiſt*, *Antinomian*, doth too willingly put his Errors into his Prayers: The Senſe of which Mr. *Bagſhaw* thus expounds. *p.* 7. *Of his Antidote*, by mentioning of Separatiſts, as a diſtinct body of Men from the *Antinomian*, *Anabaptiſts*, &c. It is evident he can mean no other but his *Presbyterian* and *Congregational-Brethren.*

§. 2. That which God preſcribed is lawful, but God preſcribed Forms of Prayer, as the Titles and Matter of many of the *Pſalms* prove, which were daily uſed in the *Jews Synagogues. Chriſt. Direct.* 2d. Edit. p. 139.

Q. 74. *Is it lawful to impoſe Forms on the Congregation in publick Worſhip? Anſw.* Yes, and more than lawful. It is the Paſtors duty ſo to do; for whether he forethink what to pray, or not, his Prayer is to them a Form of Words, and they are bound to concur with him in Spirit or Deſire, and to ſay, *Amen.* So that every Miniſter by Office is daily to impoſe a Form of Prayer on all the People; only ſome Men impoſe the ſame Form many times over, or every day, and others impoſe every day a new one. *pag.* 140. *Ibid.*

Pag. 142, 143. Mr. *Baxter* ſhews the conveniencies and inconveniencies, both of free and preſcribed Prayers; and adds, My own judgment is, that ſomewhat of both ways joyned together will beſt obviate the inconveniencies of both, though by this I croſs the conceits of prejudiced Men on both extremes; I think I croſs not the judgment of the Church of *England*, which alloweth free Prayers in the Pulpit, and at the Viſitation of the Sick—Nor of the Famous *Non conformiſts*, *Cartwright*, *Hilder-*

*Hildersham, Greenham, Amiſius, Perkins, Bains*, &c. Mr. *Cartwright* all the time that he lived abroad, uſed the ſame Form before Sermon and after, and read Prayers in the Church, and concluded with the Lords Prayer.

§ 4. Pag. 102. *Of Mr.* Baxter's *Life*, Part 1. Under pretence of the purity of their Churches, the Separatiſts ſet themſelves againſt the ſame Men, that the Drunkards and Swearers ſet againſt, doing what they could to make them odious, and put them down, only they did it more profanely than the Profane, in ſaying, *Let the Lord be glorified; let the Goſpel be propagated*; abuſing Sacred Scripture to their purpoſe. All this began in unwarrantable Separations, and too much aggravating the faults of the Churches, and Common People, and Common-Prayer-Book, and Miniſtry, which becauſe they thought they needed amendments it required their obſtinate Separation, and allowed them to make odious any thing that was amiſs; and if any Man had rebuked them for making it more faulty than it was, they called him a pleader for *Antichriſt* and *Baal*, and every eror in the mode of Worſhip was Idolatry, Popery, Antichriſtianiſm, Superſtition, Will-worſhip, *&c.* When many of their own Prayers were full of Carnal Paſſion, Faction, Diſorder, vain Repetitions, unſound and loathſome Expreſſions, and their Doctrine full of Errors and Confuſſion.

§ 5. Pag. 169. Part. 3. *Of* B's *Life*. I wrote a Book called *Cain* and *Abel*, intending a third Part, to tell Diſſenters, why I went to the Pariſh Church, and Communicated; and why they ſhould not ſuffer as Separatiſts, leaſt they ſuffer as Evil doers; which a *Bookſeller* importuned me to let him Print, but for Reaſons then given, I delayed it; but at laſt conſented to publiſh the Reaſons of my Communicating in the Pariſh Churches, and againſt Separations: But a Manuſcript of Dr. *Owen's*, containing Twelve Arguments againſt joyning with the Liturgy in Publick Churches was ſent me, which I anſwered, whereupon a ſwarm of Revilers powred out their keeneſt Cenſures whom I anſwered. Another ſaid, that my Treatiſe of Epiſcopacy fully proved the duty of Separation; whereupon I explained that Treatiſe, and all theſe things together I Publiſhed in a Treatiſe in defence of *Catholick Communion*, to which I refer ſuch as deſire farther Satisfaction.

§ 7. I ſhall name but one Paſſage more on this Head, in his

his *Defence of the Principles of Love.* pag. 88. The Covenant (he ſaith) bindeth us to Reformation according to God's Word, and the Example of the beſt Reformed Churches. But to prefer no Publick Worſhip, or a worſe before the Liturgy, is Deformation and Profaneneſs; and it is greater Reformation to prefer the Liturgy before none, than to preſer Extemporate Publick Worſhip before the Liturgy; for all the Reformed Churches in *Chriſtendom* do commonly profeſs to hold Communion with the Engliſh Churches in the Liturgy, if they come among us where it is uſed, ſo that it ſeems in Mr. *Baxter*'s Judgment a breach of the Covenant to preſer no Publick Worſhip before the Liturgy, or to refuſe Occaſional Communion in the uſe of the Liturgy, as if it were unlawful, when in Mr. B's as well as in the Judgment of all the Reformed Churches, it is to be preferred to Extemporate Publick Worſhip.

My Opinion as to Liturgy in general, is, 1. That a ſtinted Liturgy is in it ſelf lawful. 2. That a ſtinted Liturgy in ſome parts of Publick Service is neceſſary. 3. In the parts where it is not neceſſary, it may not only be ſubmitted to, but deſired, when the peace of the Church requireth it. 4. It is not of ſuch neceſſity to take the matter, and words out of the Holy Scriptures, but that we may joyn in a Liturgy, or uſe it, if the Form of Words be not from Scripture. This is thus proved: 1. That which is not directly, or conſequentially forbidden by God, remaineth lawful. A ſtinted Liturgy is not directly, or conſequentially forbidden of God: Therefore it remaineth lawful. The major is undoubted, becauſe nothing but a prohibition can make a thing unlawful; where there is no Law, there is no Tranſgreſſion. Yet I have heard very Reverend Men Anſwer this, That it is enough that it is not commanded, though not forbidden, which is plainly to deny both Scripture and Civil Principles. Now for the Minor, That a ſtinted Liturgy is not forbidden, we need no other proof, than that no Prohibition can be produced.

*Diſpute the 4th. of Church Government.* P. 358. P. 359. See *Chriſt. Direct.* P. 874. P. 361.

The main Body of *Non-Conformiſt* Miniſters did judge, that the Ordinary Liturgy appointed for Publick Worſhip, was ſuch as a good Chriſtian might lawfully joyn in, *Apol.* p. 148.

If it be lawful for the People to uſe a ſtinted form of Words, in Publick Prayer, then is it in it ſelf lawful for the *Paſtors*: But it is lawful for the People, *&c.* For the Paſtors Prayer (which P. 364.

(which they muſt pray over with him, and not only hear it) is a ſtinted Form to them, even as much as if he had learnt it out of a Book.

It is lawful to uſe a Form in Preaching, therefore a ſtinted Liturgy is lawful. 1. Becauſe Preaching is a part of that Liturgy. 2. Becauſe the reaſon is the ſame for Prayer as for that in the main.

That which hath been the practice of the Church in Scripture times and down to this day, and is yet the practice of almoſt all the Churches of Chriſt on earth, is not like to be unlawful: But ſuch is the uſe of ſome ſtinted Forms, *&c.*

I have ſhewed, that it was ſo in the *Jewiſh* Church. That it hath been of ancient uſe in the Church, ſince Chriſt, and at this day in *Africk*, *Aſia*, *Europe*, and the Reformed Churches in *France*, *Holland*, *Geneva*, *&c.* is ſo well known, that I need not ſtand to prove it: And thoſe few that ſeem to diſuſe it, do yet uſe it in Pſalms and other parts of Worſhip. As for the Common-Prayer it ſelf, I never rejected it, becauſe it was a Form; or thought it ſimply unlawful, becauſe it was ſuch a Form; but have made uſe of it, and would do again in the like caſe.

*Chriſt. Direct.* p. 748. Object. *But if a faulty manner of praying be preſcribed, and impoſed by a Law, I know it before-hand and am guilty of it. Anſw.* If the thing be ſinful, either it is, 1. Becauſe the Prayers are defective and faulty; Or, 2. Becauſe they are impoſed; Or, 3. becauſe you knew the Fault before-hand, but none of theſe can prove your joyning with them ſinful. 1. Not becauſe they are faulty; for you may joyn with as faulty Prayers (you confeſs) if not impoſed. 2. Not becauſe impoſed for that is an extenuation, and not an aggravation. For (1.) it proveth the Miniſter leſs voluntary of the two, than thoſe are that do it without any command, through the errour of their own Judgments. (2.) Becauſe (though lawful things oft become unlawful when Superiours forbid them, yet) no reaſon can be given, why a lawful thing ſhould become unlawful, becauſe a lawful Superiour doth command it; elſe Superiours might take away all our Chriſtian Liberty, and make all things unlawful to us, by commanding them. You would take it for a wild Conceit in your Children or Servants, if they ſay, when you bid them learn a Catechiſm, or uſe a Form of Prayer, It was law-

*See Chriſt. Direct.* p. 848.

lawful for us to do it till you commanded us, but becauſe you bid us do it, it is unlawful. If it be a Duty to obey Governours in all lawful things, then it is not a Sin to obey them. 3. It is not your knowing before hand, that makes it unlawful: for 1. I know in general before hand, that all imperfect Men will do imperfectly: and though I know not the particular, that maketh it never the lawfuller, if fore-knowledge it ſelf did make it unlawful. 2. If you know that (*e.g.*) an Antinomian, or ſome miſtaken Preacher, would conſtantly drop ſome words for his Errour, in praying or preaching, that will not make it unlawful in your own Judgment, for you to joyn (if it be not a flat Hereſie.) 3. It is another Man's Errour or Fault that you foreknow, and not your own. 4. God himſelf doth, as an Univerſal Cauſe of Nature, concur with Men in thoſe Acts which he foreknoweth they will ſinfully do, yet is not the Authour or Approver of the Sin.

We (the Commiſſioners 1663.) all thought a Liturgy lawful, and divers Learned and Reverend Nonconformiſts of *London* met to conſider how far it was their duty, or lawful to Communicate with the Pariſh Churches, where they lived, in the Liturgy and Sacrament, and I proved four Propoſitions: 1. That it is lawful to uſe a Form: 2. That it is lawful to joyn with ſome Pariſh Churches in the uſe of the Liturgy: 3. That it is lawful to joyn with ſome Pariſh Churches in the Lord's Supper: 4. That it is to ſome a duty to joyn with ſome Pariſh Churches three times a year in the Lord's Supper: and none of the Brethren ſeemed to diſſent, but took the Reaſons to be valid. *Defence*, P. 38.

Were I in *Armenia*, *Abaſſia*, or among the *Greeks*, I would joyn in a much more defective Form than our Liturgy, rather than none. And this is the judgment of many *New-England* Miniſters, conform to the old Non-conformiſts, who did ſome of them read the Common Prayer, and the moſt of them judged it lawful to joyn in it, or elſe Mr. *Hilderſham*, Mr. *Richard Rogers*, &c. would not write ſo earneſtly for coming to the beginning, and preferring it before all private Duties. P. 176.

And truly, I am not able to bear the thoughts of ſeparating from almoſt all Chriſt's Churches upon Earth; but he that ſeparates from one, or many, upon a reaſon common to almoſt all, doth virtually ſeparate from almoſt all; and he that P. 54.

ſeparates from all among us upon the account of the unlawfulneſs of our Liturgy, and the badneſs of our Miniſtry, doth ſeparate from them upon a reaſon common to almoſt all, or the far greateſt part, as I conceive.

*Cure of Diviſions*, P. 200. Thoſe Forms of Liturgy which now are moſt diſtaſted, were brought in by the moſt zealous religious People at the firſt: The many ſhort Invocations, Verſicles and Reſponſes, which the People uſe, were brought in when the Souls of the Faithful did abound with Zeal, and in holy fervors break out in ſuch expreſſions, and could not well endure to be bare Auditors, and not vocally to bear their part in the praiſes of God and prayers of the Church.

P. 174. I have ſhewed at large, How far God hath given Men power to preſcribe, and impoſe Forms for others, and commanded

P. 179. others to obey them: when Chriſt ſaid, *When ye pray, ſay, Our Father, &c.* he bound the Diſciples in duty to do as he bid

P. 185. them; How Forms may be impoſed publickly on the Congregations of Believers, and on the Miniſters, yea though the Forms impoſed be worſe than the exerciſe of their own gifts, (though among us no Man be forbidden to uſe his own gifts in the Pulpit.) The Phariſees long Liturgy (it is like) was in many things worſe than ours; yet Chriſt and his Apoſtles often joyned with them, and never condemned them. I ſhall

*Five Diſp.* P. 363. now only add that the Lord's Prayer is a Form directed to God as in the Third Perſon, and not to Man only as a directory for Prayer in the Second Perſon: it is not, *Pray to God your Father in Heaven that his name may be Hallowed, his Kingdom come, &c.* But, *Our Father which art in Heaven, hallowed be thy name, &c.* And it ſeems by the Diſciples words, that thus *John* taught his Diſciples to pray, *Luke* 11. 1. and we have in the Scripture the mention of many Set Forms of Service to God, which therefore we may well uſe. And I deſire the Reader again to Note, that though Prayer was corrupted by the Phariſees, yet Chriſt uſually joyned in their Synagogues, *Luke* 14. 17. and never medled with our controverſie about the lawfulneſs of Set Forms. [This Mr. *Baxter* infers from *Calvins* note on *Matth.* 6. before the Preface to the Defence.]

Pag. 76. *Of Concord.* I conſtantly joyn with my Pariſh Church in Liturgy and Sacraments, and hope ſo to do while I live.

I take

I take the Common-Prayer to be better incomparably than the Prayers or Sermons of many that I hear.

As for the Common Prayer it ſelf, I never rejected it, becauſe it was a Form, or thought it ſimply unlawful, becauſe it was ſuch a Form, but have made uſe of it, and would again in the like caſe.

He that ſeparates upon the account of the unlawfulneſs of our Liturgy, and the badneſs of our Miniſtry, doth ſeparate upon a reaſon common to almoſt all of the far greateſt part of the Churches. See the *Defence*, p. 54.

The defects of the Liturgy, and the faults of thoſe by whom we ſuffer, are eaſily heightned even beyond deſert. *Defence*, p. 68.

—*Apology*, p. 9. Having peruſed all the Foreign and Antient Liturgies in the *Bibliotheca Patrum*, I doubt not but our own is incomparably better than any that is there.

That which is not unlawful in it ſelf, is not therefore unlawful, becauſe it is commanded, Obedience to Superiors, is our duty and not our ſin, unleſs in ſinful things. p. 152. *Chriſt. Direct. 2d Edit.*

## *Of Obedience to our Paſtors.*

We are indangered by diviſions, principally becauſe the ſelf-conceited part of Religious people will not be ruled by their Paſtors, but muſt have their way, and will needs be rulers of the Church and them. But pleaſing the ignorant Profeſſors humors, is a Sin that ſhews us to be too humane and carnal, and hath always ſad effects at laſt. It is a high degree of pride for perſons of (*ordinary*) underſtandings, to conclude, that almoſt all Chriſts Churches in the World for Thirteen Hundred Years at leaſt, have offered ſuch Worſhip to God, as that you are obliged to avoid it, and all their Communion in it; and that almoſt all the Catholick Church on Earth at this day is below your Communion, for uſing Forms. Mark, Is it not more of the Women and Apprentices that are of this mind, than of old experienced Chriſtians? *Sacrileg. Deſerting.* P. 103. P. 101, 102.

I think till we have better taught, even our godly People, what credit and obedience is due to their Teachers, and Spiritual Guides, the Church of *England* ſhall never have peace, or Baxter *againſt* Crandon, p. 83.

*Cure of Divi.* P. 393. any good or eſtabliſhed Order. We are broken for want of the knowledge of this truth; till this be known we ſhall never be well bound up and healed. The People of the New Separation, ſo much rule their Miniſters, that many of them have been forced to forſake their own judgments to comply with the violent.

*Saints Reſt* P. 519. Labour to maintain the Ordinances and Miniſtry in eſteem.

*Church Government.* P. 131. The Church is bound to take many a Man, as a True Miniſter to them, and receive the Ordinances from him, in Faith and expectation of Bleſſing upon promiſe, who yet before God is a ſinful invader, an uſurper of the Miniſtry, and ſhall be condemned for it. (How much more then to reſpect their lawful Biſhops and Paſtors?)

*Of Lay-Elders.*

5. *Diſput. Preface,* P. 4. For Lay-Elders, As far as I underſtand, the greateſt part, if not three for one of the *Engliſh* Miniſters, are of this mind, That unordained Elders wanting power to Preach or Adminiſter Sacraments, are not Officers in the Church of God's appointment: Of this number I am one, and Mr. *Vines* was another.

In the *Worceſter* Agreement Printed 1653. Mr. *Baxter* declared, that neither Scripture nor Antiquity knew of any ſuch Officers as Lay-Elders.

In the *Third Defence*, p. 58. It was notorious, that the Parliament yielded to *Presbytery* to exclude Epiſcopacy, becauſe they had no other way to uphold their Wars, without which they had no way to hold up themſelves, but by help of the *Scots*.

My firſt Book (*Viz.* the Preface to *Saints Reſt.*) diſclaims Lay-Elders, Pag. 109. to *Hinckly*.

*Of Biſhops.*

Page 832. *of Mr.* Baxter's Directory, *Q.* 56. Mr. *Baxter* tells you in the Margin of thoſe Reaſons for a larger Epiſcopacy, That in the Apoſtles Days there were under Chriſt in the Univerſal Church, many general Officers that had the care

of

of gathering and over-ſeeing Churches up and down, and were fixed by ſtated Relation unto none. And moſt Chriſtian Churches think, that though the extraordinary Gifts, Privileges and Officers ceaſe, yet Government being an ordinary part of their Work, the ſame Form of Government which Chriſt and the Holy Ghoſt did ſettle in the firſt Ages, tho' not with the ſame extraordinary Gifts and Adjuncts were ſettled for all following Ages: 1. Becauſe we read of ſettling that Form, (*viz.*) general Officers as well as Particular, but never of any Abolition. 2. Becauſe if we affirm a Ceſſation without Proof, we ſeem to accuſe God of Mutability, as ſetting a Form of Government for one Age only. 3. And we leave room for audacious Wits to queſtion other Goſpel-Inſtitutions, as Paſtors, Sacraments, *&c.* 4. It was general Officers that Chriſt promiſed to be with to the end of the World, *Matth.* 28. 20. And in this Premonition he ſays, he doth not diſpute the Lawfulneſs of Arch-Biſhops, over Parochial-Biſhops, as Succeſſors to the Apoſtles, and other general Officers of the firſt Age, in the ordinary continued parts of their Office. And in his *Plea for Peace*, *p.* 263. Some of us incline much to think, that Arch-Biſhops (*i. e.*) Biſhops that have over-ſight of many Churches, with their Paſtors, are lawful Succeſſors of the Apoſtles, in the ordinary part of their Work. So alſo, *Firſt Plea*, *p.* 35. and of his accepting two parts of Epiſcopacy, not varying the Species in the Preface to the ſecond Plea.

In *Church-Hiſtory*, *p.* 37. and in *Plea for Peace*, *p.* 66. the Biſhops in *Cyprian*'s time had the beſt ordered Churches in the World; and the Biſhops were the moſt Godly, Faithful, Peaceable company of Biſhops ſince the Apoſtle's times. In Preface to the *Second Plea*, we offered Arch-Biſhop *Uſher's* Model, and when his Majeſty would not grant us that, he preſcribed the Epiſcopacy of *England*, as it ſtood with little Alteration, this we joyfully and thankfully accepted, as a hopeful means of a common Conformity and Concord.

See more *p.* 3. of his Apology, and *p.* 161. I ſhewed, that there are in *Directory*, *p.* 832. ſuch general Officers in the Church; as an Army, that is headed by the general himſelf, and a Regiment by the Colonel, and a Troop by a Captain; there was no parity then in the Church-Officers.

In

*In the Preface to the* Five Diſputations, *p.* 9. Two ſorts of Epiſcopacy are allowed; firſt, ſuch as St. *Hierome* ſays were brought into the Church for a Remedy againſt Schiſm; the Biſhop of this Conſtitution was to preſide over Presbyters, and without him nothing was to be done in the Church that was of Moment. *S.* 58. *of Church Hiſt.*

The Second is that which ſucceeds the Apoſtles in the ordinary parts of Church-Government, while ſome *Senior* Paſtors have the care of Superviſing many Churches, as the Viſitors had in *Scotland*; and are ſo far *Epiſcopi-Epiſcoporum*, having no conſtraining Power of the Sword.

But a Power to admoniſh and inſtruct the Paſtors, and to Regulate Ordinations, Synods, and all great and common Circumſtances that belong to Churches: For if there were one Form of Government, in which ſome Paſtors had ſuch extenſive Work and Power, as *Timothy*, *Titus*, and the *Evangeliſts* had, as well as Apoſtles, we muſt not change it without Proof, that Chriſt himſelf would have it changed. Many wiſe Men think, that the Presbyterians rejecting all Epiſcopacy, ſetting up unordained Elders, and National Churches headed by National Aſſemblies, are diviſive and unwarrantable, as their making by the Scots Covenant, the renouncing of Epiſcopacy, to be the teſt of National Concord was diviſive. *Page* 72. *of the Third Defence, Part the laſt.*

*Cranmer*, *Ridley*, *Latimer*, *Hoper*, *Jewel*, *Davenant*, *Uſher*, *Moreton*, *Abbot*, *Hall*, *Potter*, *Charleton*, were all Pious as well as Learned Biſhops, and ſo were many Conformiſt Miniſters, *Sibs*, *Preſton*, *Fenner*, *Bolton*, *Whately*, *Dent*, *Crook*, *Pike*, *Stock*, *Stoughton*, *Taylor*, &c. My Judgment is, that a Peace with the Divines of the Epiſcopal Judgment is much to be deſired, and earneſtly endeavoured. If it be Objected, that he calls the Biſhops their Silencers and Perſecutors, *p.* 104. of his *Apology* he ſays, no Biſhops have Silenced us by Spiritual Government, that we know of, but only as Barons by the Secular Laws, to which ſome of them gave their Votes, for Mr. *Baxter* acknowledgeth all did not.

*Five Diſp.* p. 20. As for Biſhops (*viz.*) a Dioceſan, ruling all the Presbyters, but leaving the Presbyters to rule the People, and conſequently taking to himſelf the ſole, or chief power of Ordination, but leaving cenſures and abſolution to them, except in caſe

caſe of Appeal to himſelf; I muſt needs ſay, that this ſort of Epiſcopacy is very ancient, and hath been for many Ages of very common reception through a great part of the Church.... And if I lived in a place, where this government were eſtabliſhed, and managed for God, I would ſubmit thereto, and live peaceably under it, and do nothing to the diſturbance, diſgrace or diſcouragement of it. (You may ſee how far Mr. *Vines* and Mr. *Baxter* did agree in the notion of a Biſhop over many Presbyters.) Of which *Grotius* in his Commentary on the *Acts*, and particularly *chap.* 17. ſaith, that as in every particular Synagogue, many of which were in ſome one City (in *Jeruſalem* 480.) there was Ἀρχισυνάγωγος, ſuch was the Primitive Biſhop. And doubtleſs the firſt Biſhops were over the community of Presbyters, as Presbyters, in joynt relation to one Church or Region; which Region being upon the increaſe of Believers divided into more Churches, and in after-times, thoſe Churches aſſigned to particular Men; yet he the Biſhop, continued Biſhop over them ſtill. For that * you ſay, he had a negative Voice, that is more then ever I ſaw proved, or I think ever ſhall, for the firſt 200 Years; and yet I have laboured to enquire into it. That makes him *Angelus Princeps*, not *Angelus Præſes*, as Dr. *Reinolds* ſaith. *Calvin* denies that, and makes him *Conſul in Senatu*, or as a Speaker in the Houſe of Parliament, which, as I have heard that *D. B.* did ſay, was but to make him foreman of the Jury. As touching the Introduction of ruling Elders, ſuch as are modelled out by Parliament, my judgment is ſufficiently known. I am of your Judgment in the point, There ſhould be ſuch Elders, as have power to Preach as well as Rule. On this Mr. *Baxter* reflects, *p.* 353. Though Mr. *Vines* here yield not the negative Voice to have been *de facto*, in the firſt or ſecond age, nor to be *de jure*; yet he, without any queſtion yielded to the ſtating of a Preſident, *durante vitâ*, if he prove not unworthy, which was one point that I propounded to him; and I make no doubt, but he would have yielded to a voluntary conſent of Presbyters, *de facto*, not to ordain without the Preſident. And the difficulties that are before us, *de facto*, in ſetting up a Parochial Epiſcopacy, which he mentioneth, I have cleared already in theſe Papers, ſhewing partly, that the thing is already exiſtent, and partly how more fully to accompliſh it.

*P.* 352.

*Sigonius de Republ. Heb. l.* 2. *c.* 8.

* Mr. *Baxter.*

The Inſtances which he gives, are in the Epiſcopacy of the Prote-

Proteſtant Churches in *Poland*, from *Adrian Regenvolſcius, Hiſt. Eccleſ. Sclavon. l.* 3. *p.* 424. *N.B.* Whereas from the firſt Reformation of the Churches in the Province of the leſſer *Polonia*, it hath been received by Uſe and Cuſtom, that out of the Elders of all thoſe (*Diſtrictus*) Diviſions, which are 36 in Number, one Primate, or Chief, in Order, who is commonly called Superintendent of the Churches of leſſer *Poland*, and doth preſide over the Provincial Synods, be choſen by the Authority, Conſent, and Suffrage of the Provincial Synod, and that he be inaugurated, and declared (not by impoſition of Hands, to avoid the ſuſpicion of Primacy, and the appearance of Authority and Power over the other Elders) only by Benediction, and fraternal Prayers, and by reading over the Offices which concern this Function, and the Prayers of the whole Synod, for the ſake of Government and good Order in the Church of God, *&c.*

The other inſtance is of the Churches of the *Bohemian* Confeſſion, who have among the Paſtors of the Churches, their Conſeniors and Seniors, and one Preſident over all, related by the ſame *Regenvolſcius*, *p.* 315. The Elders or the Superintendents of the *Bohemian* and *Moravian* Churches, *&c.* are for the moſt part choſen out of their Fellow-Elders, *and are Ordained* and *Conſecrated to the Office of Seigniory by Impoſition of Hands*, and *Publick inauguration*, &c.

Mr. *Baxter* diſlikes our Species of Dioceſan Biſhops, becauſe of their Chancellors, which is very groundleſs for the power of Legiſlation, the Foundation and Form of Government, which being wholly in the Biſhops and Clergy, who in Convocation have the ſole Power of making Canons for the Government of the Church; and there being no Cenſure to be inflicted but according to thoſe Canons, the Lay-Chancellor are but inferior Officers, intruſted by their Biſhops with ſome part of the Executive Power; the Biſhops themſelves, as well as their Chancellors, having the Canons to direct and overrule them in the Execution; and if there be any extra-judicial Proceſs, there lye Appeals from them both. Moreover, the Chancellors being bred up to the Study and Practice of the Canon and Civil Laws, are moſt fit for Executing the Canons, being acquainted with the Nature of Evidences, Probations, and judicial Proceſs, which meer Presbyters cannot be preſumed

ſed to underſtand ſo well; and this Office of Chancellors being allowed by the Laws of the Land, they may be ſubmitted to as they are the King's Officers, by Mr. *Baxter's* own Conceſſions. This may ſatisfie the impartial Reader againſt thoſe bitter Invectives of Mr. *Baxter*, againſt the Species of *Dioceſan* Biſhops, as being *Anti*-Chriſtian, and the Military Inſtruments of the Devil.

Thoſe that treated with the Biſhops, 1660. did yield to ſuch an Epiſcopacy, as the old Nonconformiſts would ſcarce generally have conſented to, *i. e.* to Biſhop *Uſher's* Model. *Defenſa*, P. 65.

Epiſcopacy is not ſuch an upſtart thing, nor defended by ſuch contemptible Reaſons, as that the Controverſie is like to die with this Age; undoubtedly there will be a Godly and Learned Party for it, while the World endureth. And it is a numerous Party: All the *Greek* Church, the *Armenian*, *Syrian*, *Abaſſine*, and all others, but a few of the Reformed. For *Denmark*, *Sweden*, part of *Germany* and *Tranſilvania*, have a Superintendency, as high as that I plead for, *p.* 11. If you know no Godly Perſons of the Epiſcopal way, I do, and as my acquaintance increaſeth, I know more and more, and ſome I take to be much better than my ſelf; I will ſay a greater word, that I know thoſe of them, whom I think as Godly, Humble Miniſters, as moſt of the Non-conformiſts, whom I know, *p.* 12. And I believe there are many hundred Godly Miniſters in the Church of *England*, and that their Churches are true Churches. And I am confident, moſt of the Miniſters in *England* would be content to yield to ſuch an Epiſcopacy, as you may find in the Publiſhed Judgments of Biſhop *Hall*, *Uſher*, Dr. *Forbes*, *Hodſworth*, and others. *Preface to the Five Diſputations*, p. 9.

*Chriſt. Direct.* the Second Edition, p. 189. *Part* 3. Q. *How doth the Holy Ghoſt ſet Biſhops over the Church? Anſw.* By making the Office it ſelf ſo far as the Apoſtles had any hand in it, Chriſt himſelf having made their Office. The Holy Ghoſt in the Electors and Ordainers, directeth them to diſcern the fitneſs of the Perſons, and ſo to call ſuch as God approveth of and calleth by the Holy Ghoſt in them, which is done by the ordinary help of God's Spirit, in the wiſe and faithful Electors and Ordainers; the Holy Ghoſt doth qualifie them for the Work, by due Life, Light and Love, Knowledge, Willing-

neſs and Activity, and ſo inclining them to it, and marking out the Perſon by his Gifts, which was done at firſt by extraordinary Gifts, and ever ſince by ordinary, ſpecial, and ſaving in ſome, common, and only fitted to the Churches Inſtruction in others, ſo that whoever is not competently qualified is not called by the Holy Ghoſt, when Chriſt aſcended he gave gifts to Men, ſome Apoſtles, *&c. Eph.* 4. 78, *&c.*

## *Of Sacriledge.*

*Chriſt. Direct. p.* 916. Q. 171. *What is Sacriledge? Anſ.* It is a robbing God by the unjuſt alienation of Holy things. As depoſing Kings, ſilencing true Miniſters, the unjuſt alienating of Temples, Utenſils, Lands, Days ſeparated by God himſelf and juſtly conſecrated by Man.

*Mr.* Vines *his Letter to Mr.* Baxter, *p.* 35. *of the* 5 Diſput. *concerning Sacriledge.*

As for your Queſtion about Sacriledge, I am very near you in the preſent Opinion. The point was never ſtated nor debated in the *Iſle of Wight*; I did for my part decline the diſpute, for I could not maintain the cauſe as on the Parliament ſide; And becauſe, both I and others were unwilling, it was never brought to open debate. The Commiſſioners did argue it with the King, but they went upon grounds of Law and Polity, and it was only about Biſhops Lands; for they then averred the continuance of Dean and Chapter Lands to the uſe of the Church. Some deny that there is any ſin of Sacriledge under the Goſpel, and if there be any, they agree not in the definition. Some hold an Alienation of Church-goods, in caſe of Neceſſity, and then make the neceſſity, what, and as extenſive, as they pleaſe. The moſt are of Opinion, that while the Church lies ſo unprovided for, the donations are not alienable, *ſine Sacrilegio.* If there were a Surpluſage above the competent maintenance, it were another matter. It is clear enough, the Donors wills are fruſtrated, and that their general intention, and the general uſe (*Viz.* the maintenance of God's Worſhip, and Miniſters) ſhould ſtand, though the particular uſe might be ſuperſtitious. I cited in my laſt Sermon before

before the Parliament a place out of Mr. *Hilderſham*, on *Pſal.* 51. touching Sacriledge, it did not pleaſe. If his deſcription of it be true, then you will ſtill be of your own mind. I dare encourage no Purchaſers, *&c.*

### *Mr.* Baxter's *Advice to ſeparating Brethren.*

*Mr.* B's *Epiſtle to ſeparate Congregations.* Conſider this, It is the judgment of ſome, that Thouſands are gone to Hell, and Ten thouſands on their march thither, that in all probability had not come there, if they had not been tempted from the Pariſh Churches for injoyment of Communion in a purer Church.

Pag. 21. *Of Defence.* The Intereſt of the Proteſtant Religion muſt be much kept up by means of the Pariſh Miniſters, and by Doctrine and Worſhip there performed, and they that think and endeavour contrary, ſhall have the hearty thanks and concurrence of the Papiſts.

And I am perſwaded, that all the Arguments of *Bellarmin*, and other Books that have been written, have not done ſo much to make Papiſts in *England*, as the Multitude of Sects among our ſelves. *Defence* p. 21.

In *The Second Admonition to* Bagſhaw, p. 78. It is Lawful to hold Communion with our Churches, having but tolerable Miniſters, notwithſtanding the Parochial Order, and the Miniſters Conformity, and the uſe of the Common-Prayer-Book, and that we ought to do ſo when ſome ſpecial reaſon, as from Authority, Scandal, *&c.* do require it.

A Miniſters perſonal faults do not allow a People to ſeparate from the Worſhip of God, nor all Miniſterial faults, but only thoſe that prove him or his Miniſtration utterly intolerable. *Anſwer to Dr.* Stillingfleet. *p.* 50.

The word Schiſm ſignifieth any ſinful Diviſion among Chriſtians; there may be a Schiſm in a Church, when no party divideth from it; as when one ſays, *I am of Paul*, &c. 1 *Cor.* 3. 3. A Man may cauſe Diviſions from a Church, that ſeparates not from it himſelf.

The ſparks of Schiſm are kindled, when proud Perſons are brainſick with a fond eſtimation of their own opinions, and heart-ſick for propagating them.

Till Church Diviſions be rightly apprehended, as Whoredom, Swearing and Drunkenneſs are, they will never be well cured. Imprint therefore on your minds the true Character of them, and conſider the Effects, and then you will fear this confounding Sin, as much as a conſuming Plague.

*Pag.* 63 When you are tempted to ſeparate from any Church for defectiveneſs in its manner of Worſhip; enquire how God is Worſhipped in all the Churches on Earth, and then conſider if you lived among them, you would forſake communion with them all. Read the *Church Hiſtory*, and conſider what Hereſies have been in times paſt, and what havock Schiſms have cauſed among Chriſtians, for if this had been known by well meaning Perſons in our days, we ſhould not have ſeen thoſe ſame opinions appleaded as New Lights, which were long ago exploded as Old Hereſies: Nor ſhould we have ſeen many honeſt People taking that ſame courſe to reform the Church now, and advance the Goſpel, which in ſo many Ages and Nations deſtroyed the Church, and caſt out the Goſpel. A narrow Soul that taketh all Chriſts Intereſt in the World to lye in a few of their Separate Meetings, and ſhuts up all the Church in a Nut-ſhell, muſt needs be guilty of the fouleſt Schiſms. It is a Catholick Spirit and Principles loving a Chriſtian as a Chriſtian, abhorring the very name of Sects and Parties, as the Churches Wounds, that makes a Catholick indeed.

Mr. *Caudry* in his Book of Schiſm, againſt Dr. *Owen*, p. 14. ſays, that Toleration (of ſeparate Congregations) had done more to the rooting out Religion from the hearts of many in Seven Years, than the inforcing of Uniformity in Seventy Years before.

*Cure of Diviſ.* p. 80. As to Separation: Be the backwardeſt to divide and ſeparate, and do it not without a certain warrant, and extreme neceſſity; reſolve with *Auguſtine*, I will not be the Chaff, and yet I will not go out of the Floor, though the Chaff be there. Never give over your juſt deſire and endeavour for Reformation, and yet as long as you can poſſibly avoid it. Forſake not the Church that you deſire to reform; as *Paul* ſaid to them, that were to forſake a Shipwrackt Veſſel, *If theſe abide not in the Ship, ye cannot be ſaved.* Many a one, by unlawful flying and ſhifting for his own greater peace and ſafety, doth much more hazard his own and others.

Of

*Of Raiſing Churches againſt Churches.*

Church gathering is Church ſcattering work, *p.* 110. *Chriſt. Direct.*

The Intereſt of the Chriſtian Proteſtant Religion in *England*, muſt be much kept up by keeping up as much of Truth, Piety, and Reputation as is poſſible in the Pariſh-Churches. Therefore,——In Pariſhes where all may hear the Pariſh-miniſter, I would not have you, without neceſſity, to Preach at the ſame hour of the day, but at ſome middle time, that you may not ſeem to vie with him for Auditors, nor to draw the People from him; but let them go with you to hear him, and after come and hear you. *Defence*, p. 36. *Sacrilegious deſerting*, p. 92.

Do not meet together in oppoſition to the publick meeting, nor at the time of publick Worſhip, nor yet to make a groundleſs Schiſm, or to ſeparate from the Church, whereof you are Members, nor to deſtroy the old, that you may gather a new Church out of its Ruines, as long as it hath the Eſſentials, and there is hope of reforming it; nor yet would I have you forward to vent your own ſuppoſed gifts and parts in teaching, where there is no neceſſity of it; nor as a ſeparated Church, but as a part of the Church more diligent than the reſt in redeeming time. Let all your private meetings be in ſubordination to the publick, and by the approbation and conſent of your Spiritual guides, *Remembring them which have the rule over you*, Heb. 13. 7, 8, 9. *And I beſeech you Brethren, mark them which cauſe diviſions and offences, contrary to the Doctrine which you have learned and avoid them, &c.* Rom. 16. 17, 18. I would you would ponder every one of theſe words, for they are the precious advice of the Spirit of God, and neceſſary now as well as then. *Saints Reſt* p. 518.

The great advantages that *Satan* hath got upon the Church through the ſin of the Paſtors, in theſe later days, is by diviſion. By this he hath promoted all the reſt of his deſigns. Our diviſion gratifieth the Papiſt, and greatly hazardeth the Proteſtant Religion, more than moſt of you ſeem to believe or regard. It advantageth Profaneneſs, and greatly hindereth the ſucceſs of the Miniſters; it pleaſeth *Satan* and builds up his kingdom. *Preface to Confeſſ.* *Defence*, p. 17.

The

*Epiſtle to ſeparate Congregations.*

The hand of God is apparently gone out againſt the Separatiſts; you ſee you do but prepare Perſons for a further progreſs; Seekers, Ranters, Quakers and too many profeſſed Infidels, do ſpring up from among you, as if this were the journeys end and perfection of your revolt. By ſuch fearful deſertions did God formerly witneſs his deteſtation of thoſe that withdrew from the unity of the Church. And ſeparation will ruine the ſeparated Churches themſelves; it will admit of no conſiſtency. Parties will ariſe in the ſeparated Churches, and ſeparate again from them till they are diſſolved. I beſeech my Brethren to open their eyes ſo far, as to regard experience. How few ſeparated Churches do now exiſt, that were in being an hundred years ago, can you name any? and would you have all the Churches of Chriſt to be diſſolved?

*Defence,* p. 50.

*Anſw. to Exceptions,* p. 170.

In the year 1634. *Roger Williams* of *New-England*, an Aſſiſtant to Mr. *Ralph Smith* Paſtor at *Plymouth*, where, having vented divers ſingular opinions, he was diſmiſſed, went to *Salem*, which place in a years time he filled with Principles of rigid Separation, tending to Anabaptiſtry, as that it is not lawful for an unregenerate Man to pray, or take an Oath, in ſpecial not the Oath of Fidelity to the Magiſtrate. He forbad any of his Church-members to hear the godly Miniſters of *England* when occaſionally they went thither. He taught that the Magiſtrate had nothing to do in matters of the Firſt Table; that there ſhould be an unlimited Toleration of all Religions; that to puniſh any Man for his Conſcience was Perſecution. He ſeparated not only from the Churches of *Old*, but of *New-England* alſo, as Antichriſtian. After that, he would not pray, or give thanks with his own Wife or Family, becauſe they went to the Church-Aſſemblies. He kept private Meetings by way of ſeparation from, and oppoſition to the Church-Aſſembly; and being baniſhed as a diſturber of the Peace, he ſat down at a place called *Providence*, and there fell to Anabaptiſtry, renouncing Infant Baptiſm. And after a while he told his People, that he was out of the way himſelf, and had miſled them, for he could not find that any on Earth had power to adminiſter Baptiſm, and therefore their laſt Baptiſm was a nullity as well as the firſt, and that they muſt wait for the coming of new Apoſtles; and ſo they diſſolved and turned Seekers.

The

The caſe of the *Summer Iſlands* as related by Mr. *Vaughan*, a worthy Miniſter come from thence upon diſcouragement, would make a Chriſtians heart to bleed. To hear how ſtrict and regular, and hopeful that Plantation once was, and how one godly Miniſter by Separation, ſelecting a few to be his Church, rejecting all the reſt from the Sacrament, the rejected party were dolefully eſtranged from Religion, and the ſelected party turned *Quakers*. But our own caſe is yet a more lamentable proof, what Separation hath done againſt Religion; ſo that it is my wonder that any good man can over-look it.

Above all things I intreat the dividing Brethren, if they can ſo long lay aſide partiality, to judge of the reaſons of their ſeparation. The defects of the Liturgy, and the faults of thoſe by whom we ſuffer, are eaſily heightned even beyond deſert. But when many of us vent untruths, and ſlanders againſt our Brethren, and multiply publick untruths, we never make ſcruple of communion with ſuch. Suppoſe one ſhould ſay, that a People guilty of ſuch ſins, as are condemned, *Exod.* 23. 1, 2. *Pſal.* 15. 3. *Rom.* 1. 30, *&c.* (*i. e.* raiſing falſe reports, reproaching our Neighbours, ſtrife and debates) ſhould not be communicated with, eſpecially when not one of thoſe offenders is called to repentance for it, what anſwer will you give to this which will not confute your own objections againſt communion with many Pariſh Churches in this Land? *Defence*, P. 68.

As to Popery; The intereſt of the Proteſtant Religion muſt be much kept up, by the means of the Pariſh Miniſters, and by the Doctrine and Worſhip there performed; and they that think and endeavour contrary to this, (of which ſide ſoever) ſhall have the hearty thanks and concurrence of the Papiſts. Nor am I cauſeleſly afraid, that if we ſuffer the Principles and Practices, which I write againſt, to proceed without our contradiction, Popery will get by it ſo great advantage as may hazard us all, and we may loſe that which the ſeveral Parties do contend about. *Defence*, p. 21. P. 52.

Three ways eſpecially Popery will grow out of our diviſions, 1. By the odium and ſcorn of our diſagreements, inconſiſtency, and multiplied Sects, they will perſwade People, that we muſt either come for unity to them, or elſe all run mad, and crumble into duſt and individuals. Thouſands have been drawn to Popery, or confirmed in it, by this Argument already:

already: And I am perſwaded, that all the Arguments elſe in *Bellarmine*, and all other Books that ever were written, have not done ſo much to make Papiſts in *England*, as the multitude of Sects among our ſelves. Some Profeſſors of Religious ſtrictneſs and great eſteem for Godlineſs, having run from Sect to Sect, and finding no conſiſtency turned Papiſts themſelves.

2. Who knows not how fair a game the Papiſts have to play by our diviſions? Methinks I hear them hiſſing on both Parties, ſaying to one ſide, Lay more upon them, and abate them nothing: And to the other, Stand it out, and yield to nothing: hoping that our diviſions will carry us to ſuch practices, as ſhall make us accounted Seditious, Rebellious, and dangerous to the Publick Peace, and ſo they may paſs for better ſubjects than we, or elſe, that they may get a Toleration together with us. And ſhall they uſe our hands to do their work? We have already ſerved them unſpeakably, both in this, and in abating the odium of the Gunpowder-Plot, and other Treaſons.

*Key for Catholicks.* 3. It is not the leaſt of our danger, left by our Follies, Extremities and rigors we ſo exaſperate the common People, as to make them readier to joyn with the Papiſts, than with us, in in caſe of competitions, invaſions or inſurrections againſt the King and Kingdoms peace.

The Papiſts account, that if the Puritans get the day, they ſhall make great advantage of it; for they will be unſetled, and all in pieces, and not know how to ſettle the Government. Factions and Diſtractions (ſay they) give us footing for continual attempts. To make all ſure we will ſecretly have our party among Puritans alſo, that we may be ſure to maintain our intereſt.

*Baxter's Holy Commonwealth.* Let the Magiſtrate cheriſh the diſputations of the Teachers, and let him procure them often to debate together, and reprove one another: For when Men ſee that there is nothing certain among them, they will eaſily yield faith *Contzen* the Jeſuit.

Of

*Of Toleration.*

Shall the meer pretence of Carnal Liberty be thought an Argument for a wicked damning Liberty, a Liberty to deſtroy and deceive as many as they can; will merciful Rulers ſet up a Trade for Butchering Souls, and allow Men to ſet up a Shop of Poyſon for all Men to buy and take what they will, yea to proclaim this Poyſon for Souls in the Streets and Church Aſſemblies. *Saints Reſt*, p. 133.

Could I have believed him, that would have told me five years ago, that when the Scorners of Godlineſs were ſubdued, and the bitter Perſecuters of Church were deſtroyed, that ſuch ſhould ſucceed them who ſuffered with us, and were our intimate Friends, which we took ſweet councel, and went up together to the Houſe of God, ſhould draw their Swords againſt each other, and ſeek each others blood ſo fiercely? O what a potent inſtrument for Satan is a miſguided Conſcience when it is ſet at Liberty.

*Of Spiritual Pride.*

Proud Men will not grow in the ſame Field, or Church, where Tares do grow, but will tranſplant themſelves, becauſe God will not pluck up the Tares, eſpecially if any Miniſterial neglect of Diſcipline be conjoyned; and inſtead of blaming their own Pride, lay the blame on the corruptions of the Church.——The Phariſees Liturgy is frequent in ſeparate Aſſemblies, *God I thank thee, I am not as other men.* But this is very remarkable, that it is a pretence of our impurity, and a greater purity with you that is pleaded by ſuch as firſt turn over to you; and that this height of all impieties ſhould be the uſual iſſue of a way, pretended ſo exact and clean, doubtleſs it is not Gods mind, by this to diſcourage any from purity and true Reformation, but to ſhew his deteſtation of that ſpiritual pride, which maketh Men to have too high thoughts of themſelves, and too much to contemn others, and to deſire to be further ſeparated from them, than God in the day of grace doth allow of. Conſider this, it is the judgment of ſome, that Thouſands are gone to Hell, and Ten Thouſands on their *Epiſtle to ſeparate Congregations.*

march thither, that in all probability had never come there, if they had not been tempted from the Pariſh Churches, for injoyment of communion in a purer Church.

*Chriſt. Direct.* p. 733. He that cauſeth differences of Judgment and Practice, and contendings in the Church, doth cauſe diviſions, though none ſeparate from the Church. If you may not divide in the Church, nor from it, then you may not cauſeleſly divide from it your ſelves.

*Cure of Diviſions,* P. 359. And commonly Appearance, Advantage, Intereſt, and a taking Tone and Voice do more with the moſt, than ſolid evidence of truth. But they who deſire to have a party follow them, and are buſie in perſwading others to be of their mind, and ſpeak perverſe things, *&c.* are guilty of Church diviſions.

*Defence,* P. 3. Do not you condemn a carnal ſtate? Remember they are carnal, who are contentious dividers in the Churches, 1 *Cor.* 3. 1. You will diſallow a fleſhly mind and life; Remember then, that *the works of the fleſh are theſe,* As *Adultery, Fornication,* &c. So *Hatred,* or *Enmity, Variance, Emulations, Wrath, Strife, Seditions, Διχοστασίαι, Dividings into Parties.*—When once Parties are ingaged by their Opinions in Anti-Churches, and fierce diſputings, the Fleſh and Satan will be working in them againſt all that is holy, ſweet and ſafe.

*Cure of Diviſ.* p. 77.

The Fire is blown up, when Men are deſirous to have a party follow them, and cry them up, and thereupon are buſie in perſwading others to be of their Mind, and do ſpeak perverſe things to draw away Diſciples after them, to be accounted Maſters of a Party. *Chriſt. Direct.* p. 52. part. 3.

Church dividers are the moſt ſucceſsful Servants of the Devil, being Enemies to the Family of Chriſt in his Livery. They gratifie Satan and all the Enemies of the Church, and do the very works that he would have them do, more effectually than open Enemies could do: As mutineers in an Army may do more to deſtroy it than the power of the Enemy, p. 60. It is a Sin that contradicteth all Gods Ordinances and means of Grace. A Sin againſt as great and lamentable experiences as almoſt any Sin can be; this is a heinous aggravation of it, that commonly it is juſtified and not repented of, yea it is fathered upon God, every Sect pretending Gods Authority, and it repreſents his Kingdom worſe than that of the Devil which is not divided.

*Of*

*Of Superſtition.*

Do you not hate Superſtition? Conſider then, what Superſtition is; it is the making of any new parts of Religion to our ſelves, and fathering them upon God. Of this there are Two ſorts, Poſitive, and Negative. When we falſely ſay, This is a duty commanded by God, or when we falſely ſay, This is a ſin forbidden by God, take heed of both. For inſtance, The Scripture telleth us of no Church-Elders, but what were ordained, and of none but ſuch as were of the ſame Office with the Preaching Paſtors or Elders, of none that had not Authority to Baptize and Adminiſter the Lord's Supper; nor doth Church Hiſtory tell us of any other, as a Divine Office. But now we have concluded, that there is a diſtinct Office of Ruling Elders, who need not be Ordained, and who have no power to Baptize, or to Adminiſter the Lord's Supper. This I think is Superſtition, for we feign God to have made a Church-Office which he never made.——That it is ſimply unlawful to uſe a Form of Prayer, or to read a Prayer on a Book; That if a School-maſter impoſe a Form upon a Scholar, or a Parent on a Child, it maketh it become unlawful; That our preſence maketh us guilty of all the errors, or unmeet expreſſions of the Miniſter, in publick Worſhip, at leaſt if we before know of them, and therefore that we muſt joyn with none, whoſe Errors or Miſ-expreſſion we know of before;—That we are guilty of the ſins of all unworthy or ſcandalous Communicants, if we communicate with them, though their admiſſion is not by our fault; That he whoſe judgment is againſt a Dioceſan-Church may not lawfully joyn with a Pariſh-Church, if the Miniſter be but ſubject to the Dioceſin; That whatſoever is unlawfully commanded, is not lawful to be obeyed; That it is unlawful to do any thing in the Worſhip of God, which is impoſed by Men, and is not commanded in the Scripture: Theſe and more ſuch as theſe are Superſtitions, which ſome Religious People have brought in. And by all ſuch inventions fathered upon God, and made a part of Religion, the minds of Men are corrupted, and diſquieted, and the Churches diſturbed and divided.

p. 282. P. 288. P. 290. P. 292.

Moſt of our Acquaintance think it their duty to keep up the Reputation of the Publick Conformable Miniſtry. *p.* 246. *of Plea*, and *p.* 109. We are far from deſigning any abaſement of the Clergy; nor do we deny or draw others to deny any due Reverence or Obedience to them.

I repent, that I no more diſcouraged the peeviſh Spirit of quarelling with Superiors, and Church Orders; And that I encouraged ſuch by ſpeaking too ſharply againſt thoſe things, which I thought to be Church Corruptions. *Admonition to* Bagſhaw.

The People are ready to ſcorn the Graveſt and Wiſeſt Paſtors, we are indangered by Diviſions; chiefly becauſe the Self-conceited part of the Religious People will not be ruled by their Paſtors. *Cure of Diviſions*, p. 393.

I repent, that I no more diſcouraged the Spirit of peeviſh quarrelling with Superiors, and Church Orders, and (though I ever diſliked and oppoſed it) yet that I did ſometime too much encourage ſuch as were of their temper, by ſpeaking too ſharply againſt thoſe things which I thought to be Church Corruptions, and was too loath to diſpleaſe the Contentious, for fear of being uncapable to do them good, and meeting with too few Religious Perſons, that were not pleaſed with ſuch invectives. P. 52. to *Bagſhaw*.

In *The Preface to Chriſt. Direct.* It is ſaid, That my Writeings differing from the common judgment, had already cauſed offence to the Godly. *Anſw.* 4. If God bleſs me with opportunity and help, I will offend ſuch Men much more, by endeavouring further than ever I have done, the quenching that Fire which they are ſtill blowing up, and detecting the Folly and Miſchiefs of thoſe Logomachies, by which they militate againſt Love and Concord, and inflame and tare the Church of God: And let them know, that I am about it.

### *Of Prejudice.*

*Chriſt. Direct.* p. 66. Part. 3.

Take heed of ſuffering Prejudice and Fancy to go for reaſon, and raiſe in your Minds unjuſtifiable diſtaſts of any way or mode of Worſhip. It is wonderful to ſee what Fancy and Prejudice can do, get once a hard Opinion of a thing, and your Judgments will make light of all that is ſaid for it, and will

will ſee nothing that ſhould reconcile you to it. Partiality will carry you away from Equity and Truth. Abundance of things appear now falſe and evil to Men, that once imagined them to be ſo, which would ſeem harmleſs and laudable, if tried by a Mind that is clear from Prejudice.

*Of Cenſoriouſneſs.*

Is not Cenſoriouſneſs and Raſh Judging a Sin? Yet one Congregation of the Diviſion labours to make others odious and contemptible, and that is called the Preaching of Truth, and purer Worſhipping of God. I have ſeen this grow up to the height of Ranters, in horrid Blaſphemies; and then of Quakers, in diſdainful Pride and Surlineſs, and into Seekers, that were to ſeek for a Miniſtry, a Church, a Scripture, and conſequently a Chriſt. I have lived to ſee it put to the Queſtion (in the little Parliament) whether all the Miniſters of the Pariſhes of *England* ſhould be put down at once. I have ſeen how confidently the killing of the King, the rebellious demoliſhing of the Government of the Land, the killing of many Thouſands of their Brethren, the turnings and overturnings of all kind of Rule, even that which themſelves ſet up, have been committed, and juſtified, and profanely fathered upon God; theſe with much more ſuch fruits of love-killing Principles I have ſeen. *Preface to Cure of Diviſions.*

If you converſe with Cenſorious Separatiſts, you ſhall hear ſo many invectives againſt them that are truly Catholick and ſober, as will make you think, that Love and Peace, and Catholick Communion are ſome ſinful and miſchievous things. *Cure.* p. 152.

The experience of Twenty ſix Years in this Kingdom may convince the World, what crimes may ſtand with high profeſſions; ſuch as the generation ſpringing up will ſcarce believe. What high Profeſſors were the proudeſt overturners of all Government, and reſiſters and deſpiſers of Miniſtry and Holy Order in the Churches? The moſt railing Quakers, and moſt filthy blaſpheming Ranters, to warn the World to take heed of being proud of ſuperficial gifts, and high profeſſion, and that he that ſtands in his own conceit ſhould take heed leſt he fall. p. 24.

I have much ado to forbear naming ſome high Profeſſors known p. 258.

known lately at *Worceſter*, *Exeter*, and other places, who died Apoſtate Infidels, deriding Chriſtianity, and the Immortality
P. 188. of the Soul, who once were Separatiſts. And I have heard of ſome Separatiſts, who when others of a contrary judgment were going to the Churches at *London*, looked in at the Doors, ſaying, The Devil choak thee, art thou not out of thy pottage yet?

P. 22. I commend to all that of the Apoſtle, *Phil.* 2. 3. *Let nothing be done through ſtrife and vain glory, but in lowlineſs of mind let each eſteem others better than themſelves.* Read this Verſe over on your Knees, and beg of God to write it on your Hearts. And I would wiſh all Aſſemblies of dividers and unwarrantable Separatiſts, to write it over the Doors of their Meeting places, and join with it, *Rom.* 12. 10. but eſpecially ſtudy *James* 3. In a word, if God would cure the Church of Religious Pride, the Pride of Wiſdom, and the Pride of Piety and Goodneſs, the Church would have fewer Hereſies and Contentions, and much more Peace, true Wiſdom and Goodneſs.

*Preface to Confeſſ.* The forwardneſs of many to keep open Diviſions, and to affect communion with none, but ſuch as ſay as they do, is a down right mark of a Schiſmatick. And I know that dividing Principles and Diſpoſitions do tend directly to the ruine and damnation of thoſe in whom they do prevail.

*Chriſt. Direct.* p. 734. When Men fall into ſeveral Parties, burning in Zeal againſt each other, abating charity, cenſuring and condemning one another, backbiting and reviling each other, through envy and ſtrife; when they look ſtrangely on each other, as being of ſeveral ſides, as if they were not Children of the ſame Father, nor Members of the ſame Body, or as if Chriſt were divided, one being of *Paul*, and another of *Apollo*, *&c.* and every one of a Faction, letting out their thoughts in jealouſies and evil ſurmiſes of each other, perverting the words and actions of each to an ugly ſenſe; and ſnatching occaſions to preſent one another as fools, or odious to the hearers (as if you ſhould plainly ſay, I pray you hate, or deſpiſe theſe People, whom I hate and deſpiſe:) This is the core of the Plague ſore, it is Schiſm in the bud. *S.* 16. When People in the ſame Church do gather into private Meetings, not under the guidance of their Paſtors, to edifie one another in holy exerciſes, in love and peace, but in oppoſition to their lawful Paſtors, or

to

to one another, to propagate their ſingle opinions, and increaſe their Parties, and ſpeak againſt thoſe that are not on their ſide, Schiſm is then ready to increaſe and multiply, and the Swarm is ready to come forth, and be gon. *S.* 17. When theſe People actually depart, and renounce or forſake the communion of the Church, and caſt off their faithful Paſtors, and draw into a ſeparated Body by themſelves, and chooſe them Paſtors, and call themſelves a Church, and all without any juſt, ſufficient cauſe; when thus Churches are gathered out of Churches, before the old ones are diſſolved, or they have any warrant to depart; when thus Paſtor is ſet up againſt Paſtor, Church againſt Church, and Altar againſt Altar, this is Schiſm ripe and fruitful, the Swarm is gone and hived in another place. *S.* 19. If they ſhall alſo judge that Church to be no Church from which they ſeparated, and ſo cut off a part of the Body of Chriſt by an unrighteous Cenſure, and condemn the innocent, and uſurp Authority over their Guides; this is Diſobedience and Uncharitableneſs, with Schiſm. A true Chriſtian that hateth Fornication, Drunkenneſs, Lying, Perjury, becauſe forbidden in the Word of God, will hate Diviſions alſo, which are ſo frequently and vehemently forbidden, *Jo.* 17. 21, 22. *Ro.* 14. throughout. *Ro.* 15. 12. 1 *Cor.* 1. 10. *Eph.* 4. 1, 2, *&c.* 1 *Cor.* 12. *Phil.* 3. 15. *Ro.* 16. 17, 18. 1 *Tim.* 1. 4. *James* 3. The miſchief of Diviſions may be ſeen at large, *p.* 739.

Q. *May, or muſt a Miniſter, ſilenced, or forbid to preach the Goſpel, go on ſtill to preach it againſt the Law? Anſw.* He that is ſilenced by juſt power, though unjuſtly, in a Country, that needeth not his Preaching, muſt forbear there, and if he can, muſt go into another Country, where he may be more ſerviceable. We muſt do any lawful thing to procure the Magiſtrates licence to preach in his Dominions. *Chriſtian Directory.* P. 854.

*How Humane Laws bind the Conſcience.*

Q. *Whether the Laws of men do bind the Conſcience? Anſw.* p. 37. Taking Conſcience in a ſtricter ſenſe, as including eſſentially, a relation to God's obligation, the full ſenſe of the the queſtion is this, *Whether it be a ſin againſt God to break the laws of man? Anſw.* It is a ſin againſt God to break ſuch Laws, p. 36. part the 4th.

Laws as Rulers are authorized by God to make: Firſt, becauſe God commandeth us to obey our Rulers. God commandeth us to obey in general, and their Law determineth of the particular matter, therefore God obligeth us (in conſcience of his Law) to obey them in that particular. 2. Becauſe by making them his Officers, by his Commiſſion, he hath given them a certain beam of Authority, which is Divine, as derived from God; therefore they can command us by a power derived from God: therefore to diſobey is to ſin againſt a Power derived from God. Man being God's Officer, *Firſt* his own Law layeth on us an obligation derivatively Divine, (for it is no Law, which hath no Obligation, and it is no Authoritative Obligation, which is not derived from God.) 2. God's own Law bindeth us to obey Man's Laws, *Rom.* 13.

Baxter *of Confirmation*, p. 293.

And it may be a good reaſon, to perſwade Obedience to our Eccleſiaſtical Governours, becauſe Preaching is a cheap and eaſie work, in compariſon of Church-government.

*Chriſt. Direct.* part 4. p. 73.

Take heed of engaging your ſelves in a Sect, or Faction; a narrow Sectarian ſeparating mind will make all the Truths of God give place to the opinions of his Party, and meaſure the proſperity of the Goſpel, by the proſperity of his Party; he will not ſtick to perſecute all the reſt of the Church of Chriſt, if the intereſt of his Sect require it. Overvalue not any private or ſingular opinions of your own, or others; for if once ſpiritual Pride and Ignorance of your own weakneſs make you eſpouſe particular opinions, as peculiarly your own, you will think your conceits more illuminating and neceſſary, than they are, as if Mens ſincerity lay in the imbracing of them, and their Salvation on the receiving of them; and think all that are againſt your Opinion, deſerve to be caſt out as Enemies to Reformation; and perhaps, Twenty Years after, experience may bring you to your wits, and make you ſee the fallhood, or ſmalneſs of all thoſe points, which you made ſo great a matter of, and then what comfort will you have of your perſecutions?

*Cure of Diviſ.* p. 254. P. 261.

O the deceitfulneſs of the heart of Man! Little do the many real Separatiſts, who cry out againſt Perſecution ſuſpect, that the ſame ſpirit is in them. Whence is Perſecution, but from thinking ill of others, and abhorring or not loving them?

and

and do not you do ſo by thoſe whom you cauſleſly ſeparate from? It is one and the ſame ſin in the Perſecutor and Divider, or Separatiſt, which cauſeth the one to ſmite their Brethren, and the other to excommunicate them; the one to caſt them into Priſon as Schiſmaticks, and the other to caſt them out of the Church as profane; the one to account them intolerable in the Land, and the other to account them intolerable in the Church: the inward thoughts of both are the ſame, that thoſe whom they ſmite or ſeparate from, are bad and unlovely, and unfit for better uſage.

But I have obſerved that Profeſſors of Religion did oppoſe and deride almoſt all that Worſhip of God out of (pretended) Conſcience, which others did out of profaneneſs. *Saints Reſt*, part 1. c. 7. *Sect.* 14.

It was none of the old cauſe, that the People ſhould have liberty, and the Magiſtrate ſhould have no power, in all matters of God's Worſhip, Faith and Conſcience: And as it is not the old cauſe, ſo it is not the good cauſe. For firſt, It contradicteth the expreſs revelation of the Will of God in the Holy Scripture. *Moſes*, as a Magiſtrate, had to do in matters of Religion, and ſo had the Kings of *Iſrael*, and *Judah*.——— Law, and Providence, are both quite changed, if Toleration of falſe Worſhip, and other abuſes of Religion tend not to the ruine of the Common-wealth. If Magiſtrates muſt give liberty for all to propagate a falſe Religion, then ſo muſt Parents and Maſters alſo, which would be a Crime ſo horrid in the Nature and Effects of it, as I am loth to name with its proper titles. *Holy Commonwealth. Eddit. to Pref. Prop.*

The Magiſtrates will quickly find that the diſtractions of the Church will breed and feed ſuch diſtractions in the Common-wealth, as may make them wiſh they had quenched the fire, while it was yet quenchable.—Our unity is not only our ſtrength, but their ſtrength; and the fire that begun in the Church, may, if let alone, reach the Court. *Of Confir.* P. 309.

*Pag.* 423. of his 5 *Diſputations*, He lays down this as the ſumm of what he had ſaid, That Man may determine of Modes and Circumſtances of Worſhip, neceſſary and commanded *in genere*, but not determined by God *in ſpecie*, *Sect.* 65. and then infers, *Sect.* 67. If the miſchooſing of ſuch circumſtances by Church governors be but an inconvenience, and do not de-

ſtroy the Ordinance it ſelf, or fruſtrate the ends of it, we are to obey. 1. For he is the Judge in his own work, and not we. 2. The thing is not ſinful though inconvenient. 3. Obedience is commanded to our lawful Governors. *Sect.* 70. And when we do obey in a caſe of miſcommanding, it is not a doing evil that good may come of it, as ſome do miſconceive; but it is only a ſubmitting to that which is ill-commanded, but not evil in him that doth ſubmit. It is the determiner that is the cauſe of the inconvenience, and not the obeyer. Nor is it inconvenient for me to obey, though it be worſe perhaps to him that commandeth: while he ſinneth in commanding, he may make it my duty to obey, *Pag.* 461. *Sect.* 6. The reaſons of this are obvious and clear, even becauſe it is the Office of the Governors to determine of ſuch Circumſtances: It is the Paſtor's Office to guide and overſee the Flock, and when he determineth theſe, he is but in his own way, and doth but his own work; and therefore he is therein the Judge, if the caſe be controvertible. If none ſhall obey a Magiſtrate or Paſtor in the works of their own Office, as long as they think he did them not the beſt way, all Governours then would be preſently overthrown, and obedience denyed. We are ſure that God hath commanded us to *obey them that are over us in the Lord*, 1 *Theſ.* 5. 12. *Heb.* 13. 7. 17, *&c.* And therefore a certain duty may not be forborn on uncertain conjectures, or upon every miſcarriage of them that we owe it to. This would un-church all Churches (as they are Political Societies:) for if Paſtors be taken down, and the work of Paſtors, the Church is taken down. *Sect.* 7. And the things in which the Paſtor is now ſuppoſed to err, are not of themſelves unlawful, but only by ſuch an accident as being over-weighed by another accident ſhall ceaſe to make them unlawful. For inſtance, *p.* 461. *Sect.* 4. If of two Tranſlations of Scripture, or two Verſions of the Pſalms the Paſtor uſe the worſer, (ſo it be tolerable) we muſt obey. And *Sect.* 7. If the Paſtor appoint a more imperfect Verſion of the Pſalms to be ſung in the Church (as is commonly uſed in *England*) the obeying of him in the uſe of this will not bring ſo much hurt to the Church, as the diſobeying on that account would do. For beſides the ſin of diſobedience it ſelf, the Church would be in a confuſion if they

they forſake his conduct that preſerves the Union; and ſome will be for this and ſome for that, and ſo the Worſhip it ſelf will be overthrown. And let it ſtill be remembred, that we allow both Magiſtrates and Paſtors to ſee to the execution of God's Laws, and to determine of circumſtances in order thereto that are neceſſary *in genere*, p. 482. *Sect.* 35. but not determined of God *in ſpecie*, p. 422. *Sect.* 65. It may be very ſinful to command ſome Ceremonies which may lawfully, yea muſt in duty be uſed by the Subject when they are commanded, *p.* 398. Certain things commonly called Ceremonies may lawfully be uſed in the Church upon humane impoſition, and when it is not againſt the Law of God; no Perſon ſhould diſobey the Laws of their lawful Governors in ſuch things.

If there ſhould be any Paſtors of the Churches who inſtead of concurring to heal the Flock of theſe dividing Principles, ſhall rather joyn with backbiters and incourage them in their miſreports and ſlanders, becauſe it tends to the ſuppoſed intereſt of their party or themſelves; Let them prepare to Anſwer ſuch unfaithfulneſs to their Conſciences, which will be ſhortly awakened; And to the great Shepherd of the Flock, who is at the door, and who told even the Devils Agents that, *A Houſe or Kingdom divided againſt it ſelf cannot ſtand, but is brought to nought.* *Cure of Diviſions.* P. 253.

For farther Satisfaction I refer the Reader to Mr. *Baxter's Caſe of Separation*, in the *Appendix* to his Life, *p.* 67, to *p.* 80. where he thus concludes; More may be ſeen in Mr. *Nye's* Book for hearing the Pariſh Preachers, and in Mr. *Tomb's*, who wrote againſt Infant Baptiſm, vindicating the lawfulneſs and duty of joyning in ordinary Communion, in Word, Prayer, and Sacrament with the Pariſh Churches.

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*F I N I S.*